FREE-GRACE, Maintained & Improved.

OR,

The GENERAL OFFER OF THE GOSPEL,

Managed with Conſiderations of the GREAT THINGS done by

Special Grace,

IN THE

ELECTION and REDEMPTION and VOCATION

Of thoſe who Embrace that OFFER,

AND

The Illuſtrious DOCTRINES of Divine PREDESTINATION and Humane IMPOTENCY, Reſcued from the *Abuſes*, which they too frequently meet withal; And rendered (as they are) highly *Uſeful* to the Deſigns of **Practical Piety.**

In Two brief Diſcourſes; Publiſhed at the Deſire of Some, who have been greatly Apprehenſive of Growing Occaſions for ſuch *Treatiſes*.

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FREE-GRACE at Work

For them that are

Chosen to GLORY.

Joh VI. 37.

All that the Father giveth me, shall come to me.

THE ESSAY which I am going upon, is, To Rescue some Glorious *Truths* of GOD and of GRACE, from the *Abuse*, which I See they commonly meet withal. *Truths*, I am sure, they are, which the Service of our Holy Religion mightily requires us to Explain and Propound in such a manner, as that *they* may be Serviceable. *O Eternal Spirit of Truth, Who Leadest thy Servants into all Truth, Assist and Prosper my Undertaking!*

The Illustrious Doctrine of **Predestination**, Some that Profess the Belief of it, very Sinfully *Pervert* it, as if it were a Doctrine Calculated either for the *Security*, or the *Discouragement*, of them who should be brought unto *Repentance*; to make Sinful Men, either *Presumptuous* or *Desperate*,

Whereupon the Doctrine is decried by the Sons of Pride and Profaneneſs, as if it were an *Uſeleſs*, yea, and an *Hurtful* Doctrine, and as if it were beſt of all never at all to meddle with it.

A Glorious Doctrine of Chriſtianity, has been *Crucifyed* between *Two Thieves*: It muſt be *Delivered from the Sword*; the *dear* Truth muſt be *Delivered from the Power of the Dog*: A *Crown of Glory* muſt be ſet upon the Head thereof.

Indeed the Doctrine of **Predeſtination** hath its Myſteries, its Abſtruſe Difficulties, and Soaring Sublimities. But, for men to pretend therefore, that it ſhould be Silenced and Smothered & Shut out of Sermons, is for them to be, as the Profeſſors of *Leyden* juſtly Expreſſed it, *Præpoſtere Cauti*, more *Nice* than *Wiſe*, more Cautious than they need to be; and there is uſually, *A Snake in the Graſs*, when ſuch a *Doctrine of Godlineſs* is much *hiſſed* at. We find, the Doctrine of **Predeſtination** Propoſed by our LORD, and His Apoſtles, with a very frequent Inculcation; We find, that it hath a wondrous Tendency to the *Edification* of the Faithful in their *moſt Holy Faith*, and the Ignorance of it mutilates the *Praiſe* of God, and cheriſhes the *Vice* of man, in very conſiderable Inſtances. Briefly, Tis no little part of the *Goſpel*; and we do not fully Preach the *Goſpel, Declaring the whole Counſel of God*, if there be nothing of *this* Declared.

This is a thing to be ſet before you, in the moſt advantageous Terms that I can meet with-

al. And where can any be met withal comparable to those in the *Seventeenth* among those Famous *Articles* of the *Church of England*, which are Subscribed by all the Allowed Clergy of the Nation!

PREDESTINATION to Life, is the Everlasting Purpose of God, whereby before the Foundations of the World were laid, He hath constantly Decreed by His Counsel, secret to us, to deliver from Curse and Damnation, those whom He hath Chosen in Christ Jesus out of Mankind, and to bring them by Christ to Everlasting Salvation, as Vessels made to Honour.

It Proceeds.

As the Godly Consideration of PREDESTINATION and our Election in Christ, is full of Sweet, Pleasant and Unspeakable Comfort to Godly Persons, and such as feel in themselves the Workings of the Spirit of Christ, ---- as well because it doth Establish and Confirm their Faith of Eternal Salvation, to be Enjoy'd thro' Christ, as because it doth frequently kindle their Love towards God; so for curious and carnal Persons lacking the Spirit of Christ, to have continually before their Eyes, the Sentence of Gods Predestination, is a most dangerous Down fall.

The Doctrine so Plainly *Asserted* by the *Church of England*, is every Day so Unaccountably Decried, and Reproached, by many from whom One could not with any *Reason* have Expected it, many, who boast themselves *the Sons of the Church*; that it is high Time for us, to do what we may, to *Magnify it and make it Honourable.*

Our Lord-Redeemer is now Preaching of the Doctrine. He had a very sorrowful Sight before Him; the *Unbelief*, the General and the Horrible Unbelief of the People to whom He had been Exhibited. That our Lord might Comfort Himself under the *Unsuccessfulness* of His Ministry, and that He might preserve others from the *Temptation* and *Stumbling-block* therein Laid before them, He Propounds, the *Decree* of God in His Eternal **Predestination.**

What else can we have, in any measure to allay the Discomposure of our Minds, when we see the *Gospel* hitherto so little Crown'd with *Success* in the World? *All that the Father gives to me*, saith our Lord, *shall come to me.*

'Tis plainly Asserted, That *every one, who is given* to the Lord Jesus Christ by God the Father, shall at one Time or other by Faith *come unto Him.* 'Tis plainly Asserted, That these Persons are *given* to the Lord Jesus Christ, before they do by Faith *come unto Him.* Hence it follows, That the *giving* of any to the Lord Jesus Christ by God the Father, is not His *Bringing* them to *Believe* on Him. If it be *Before* their Believing, we shall soon

ſoon find it to be, as other of the Divine Oracles have told us, *From all Eternity.*

This then is the DOCTRINE to be inſiſted on.

There are Some, whom God the Father, has from all Eternity given unto our Lord-Redeemer, to be brought by Him unto Eternal Bleſſedneſs; and all that are ſo Given unto our Lord, ſhall in Time come unto Him.

Do not imagine, That I am going to Entertain you with Unprofitable Speculations. No; Your Entertainment ſhall be a **Great Myſtery of Godlineſs**; I ſhall uſe my beſt contrivance, that every Stroke of it may be moſt ſenſibly Subſervient unto the Deſigns of **Godlineſs.**

I. Shall we prove, *That there are Some, whom God has from all Eternity Choſen, to be brought unto Eternal Bleſſedneſs?* They who Diſpute this, *do Err, not knowing the Scripture, nor the Nature of God.* Indeed, the *Chriſtian Fathers* did not ſo often and ſo clearly Expreſs themſelves about our *Eternal Election*, before the *Pelagian Hereſy* made much Diſturbance, as *Auſtin* and Others did afterwards. But the Word of God is very Poſitive; [Rom. 8.29.] That there are Some, *Whom God did Fore-know, and whom He did Fore-know, He alſo did Ordain*

deſtinate, to be conformed unto the Image of His Son. And, [2 Theſſ. 2. 13.] That there are Some, *Whom God has from the Beginning Choſen to Salvation.* And, [1 Pet. 1. 2.] That there are Some, *Elect according to the Fore knowledge of God the Father.* Do we not read, [Rev. 13. 8.] Of, *Names Written in the Book of Life of the Slain Lamb, from the Foundation of the World?* In the Word of God, we find a Remarkable Diſtinction, [1 Theſſ. 5. 9.] Between Some *Appointed unto Wrath*, and Others *Appointed to obtain Salvation by our Lord Jeſus Chriſt.* The Import of theſe paſſages, will ſoon be perceived, if you will but lay together a few Inconteſtable Concluſions.

There is an *Eternal Bleſſedneſs*; or, a *Reſt which remains for the People of God*, yea, a State wherein God ſhall become *All in All* unto His People. No body doubts of this.

There are Some who do arrive to *Eternal Bleſſedneſs*; And they are but *Some*; *Some* there are who *fall ſhort of Entering into Reſt.* No body doubts of this.

The *Eternal Bleſſedneſs* is the gift of *God*; None ever come to *Eternal Bleſſedneſs*, but ſuch as are by the Bleſſed GOD Himſelf brought unto it. No body doubts of this.

God from all Eternity does infallibly *Fore know* whom He will bring unto *Eternal Bleſſedneſs.* It can't be ſaid of any Perſon in the *Eternal Bleſſedneſs*, That God once did not infallibly *Fore know* whether this Perſon ſhould ever come unto it.

Can any body doubt of this?

Once more; The *Eternal Certainty* of the *Eternal Bleſſedneſs* to be granted unto theſe and thoſe Perſons, cannot ariſe from the Perſons themſelves, who are not yet in Being; It can ariſe from nothing but *God* Himſelf Determining of it; from nothing but the *Determination* of God.

The Sum of the Argument is this.

If it be Certainly and Exactly *Fore known* by God from all Eternity, Who ſhall be brought by Him to *Eternal Bleſſedneſs*, then it is *Decreed* by God; there is in the *Will* of God a *Determination* of it. But there is a moſt *Certain Fore knowledge* of God, (*unto whom all His Works are known from the Beginning*,) even from all Eternity, Aſſuring Him, who ſhall be brought by Him to Eternal Bleſſedneſs. God forbid, We ſhould ſo derogate from His Infinite Majeſty, as if He did not from all *Eternity* moſt certainly *Know* what ſhall come to paſs in *Time*: *Lord, Thy Underſtanding is Infinite!* Therefore, it remains, That there are Some Choſen by a *Decree* of God, from all Eternity, to Eternal Bleſſedneſs.

Upon this Argument, our *Twiſs* openly challenged the whole Nation of *Jeſuites* and *Arminians*; he truly ſayes of it, It is, *Nullo humano acumine Solubile*; It is unanſwerable.

But now, My Hearers, Let us make a Pauſe. This admirable Truth ſhall not go out of our Hands, until we feel it make a moſt Heart-melting Impreſſion on our Hearts.

§ We

§. We will Enquire, first; *Whether they whom God has from all Eternity Chosen to Eternal Blessedness, may come to Know that they are so Chosen to it, while they are yet but in the way leading to it?*

Yes; They may. They may *Know* it, by their being *in the way leading to it*; For it is, *The Way Everlasting.* There are some, whose Priviledge is that, 1 Thess. 1. 4. *Knowing your Election of God.*

But how shall we attain to this Priviledge?

O Child of God; *Say not in thy Heart*, who shall ascend into Heaven, to see whether I have my *Name Written in Heaven*? Who shall bring down to me the *Book of Life*, to see whether I am Enroll'd in that Book or no? The Proof of all this matter is *Nigh* unto thee; 'Tis in thy own Heart, in thy own Life; There it may be met withal. Oh! Give a Great Attention!

You have *not forgotten the Exhortation, that so speaks unto you*; 2 Pet. 1. 10. *Give Diligence to make your Calling and Election Sure.* If you are *Sure*, That you are *Effectually Called*, you may be *Sure*, That you are *Eternally Chosen*, of God. The matter may *at this Moment* be brought unto a wondrous Issue. The *Call* of our Great Saviour is at this Moment made from Heaven unto every one of us; *Look unto me, and be Saved; come unto me, that I may make you Wise, and Righteous and Holy and Happy.* May the Spirit of Grace now fall upon us; may our Conquered Souls comply with the Call, and Reply to it; *Lord, I Look! Lord,*

Lord, I come! Lord, Thou hast made me willing to take thee for my Saviour, my Leader, my Ruler for ever more! From this Moment, O Regenerated Souls, you may take for granted your *Election* of God; you may take it for granted; *My God will now give me to see the Good of His Chosen, and rejoyce with the gladness of His Nation, and Glory with His Inheritance.*

We read, Act. 13. 48. *As many as were ordained unto Eternal Life believed.* Examine then; 'Do I 'Believe on the Lord Jesus Christ? Is my whole 'Reliance upon Him, as my *Sacrifice* and my *Advocate*, for my Peace with God? Am I heartily 'Resign'd unto Him, for Him to *Guide me by Counsil, and bring me to Glory*? If it be so, then be of Good Comfort; Thou art most certainly *Ordained unto Eternal Life.*

We read, Eph. 1. 4. *He has Chosen us, that we should be Holy.* Examine then; 'Am I *Holy*? Do 'I follow nothing so much as *Holiness*? Do I La-'ment nothing so much as my want of *Holiness*? 'Do I Sincerely *Dedicate* my self unto God? 'Would I fain be entirely Possessed by *God*, and 'have my All employ'd in Serving of Him? If it be so, then be of Good Comfort; God who *knows who are His*, has *Chosen* thee for one of His.

Go on, and bring the Matter to this *Touchstone.* We read; 1 Joh. 4. 19. *We Love Him, because He first Loved us.* Even so; *We chuse God, because He first chose us.* Bring it under an impartial Examination. Do you make *Choice* of GOD?

There

There is a Twofold *Satisfaction* Profered unto you; A Satisfaction in *Creatures*, and, A Satisfaction in *God*. You have once *Chosen* a Satisfaction in *Creatures*. Do you Bewayl, Disclaim, Revoke that *Choice*? Do you now *Chuse over again*? Tis **Religion**, (Perhaps in the very *Etymology* of the Word) so to do. Is the Language of your Souls now that? Lam. 3.24. *The Lord is my Portion, saith my Soul; therefore I will hope in Him*? And, Psal. 119.57. *Thou art my Portion, O Lord; I have said, that I would keep thy Words*. Do you *Chuse* rather to have the *Knowledge* of GOD, and the *Image* of GOD, and the *Favour* of GOD, than to have all the Good Things of a Flattering *World*? Is this the *Choice* and the Voice of your Minds; *Lord, There is nothing that I desire in comparison of thee*! Then, Rejoyce, O *Chosen* Soul, *Rejoyce with Joy unspeakable and full of Glory*; God has *Chosen* thee to *Joy unspeakable and full of Glory*.

§. We will, next, Enquire; *With what Acknowledgments ought they to Glorify God, who thus know themselves to be Chosen of Him*?

Truly, With Acknowledgments and Admirations of *Sovereign Grace*; The *Grace* that shines forth in our *Election* with a most astonishing *Sovereignty*! Here, Here, are *Thanksgivings* of the most *Elevated Strain* in Christianity. They are, *Words to lift up the Horn*! they *Sound High* in our Devotions. A Thankful Christian does Raise His *Thanksgivings* to the Rarest and Highest

Notes

Notes imaginable, when he comes hereabouts. Tis a *Melody* peculiarly acceptable to *Heaven*; Tis the very *Beginning* of *Heaven*!

First. Will you not Admire, O *Chosen of God*, Admire the *Absolute Sovereignty* of God in His *Chusing* of you! Vast is the *Difference* which the *Choice* of God puts between One Man and Another. But what is the *cause* of His putting such a *Difference*? Tis even so, *Lord, Meerly because it pleases thee.* Thus we are advised; Rom. 9. 16, 18. *It is not of him that Willeth, nor of him that Runneth, but of God that sheweth Mercy; He hath Mercy on whom He will.* Why has our God *Elected* One, and *Rejected* Another? Tis that *First Cause* of all things, that is the *Sole Cause* of this; namely, The *Will* of the Glorious One. The *Royal Prerogative* of God is wonderfully Exerted in this matter; and *He will give none Account of the matter.* Is the Fore-sight of our *Faith* and *Obedience*, the *Cause* why God has *Chosen* us? Then say, We *first* choose God *before* He chooses us! Not at all. It was a Text often quoted by *Austin*, to confute this Fancy; Joh. 15. 16. *Ye have not chosen me, but I have chosen you.* We are chosen TO *Faith* and *Obedience*; not chosen FOR our Foreseen *Faith* and *Obedience.* They are the *Effects* of our *Election*; they cannot be the *Causes* of it. Our Gods *Foresight* of our *Faith* and *Obedience*, presupposes His purpose to bestow *Faith* and *Obedience* upon us; For these are alwayes the *Gifts of God.* Now this very purpose is our *Election* it self; And hence, the

the *Fore-sight* of those *Gifts* cannot be the *cause* of our *Election*. What sayes our Apostle? Rom. 9. 11. *The Purpose of God, according to Election, tis not of Works.* Our *Election* is indeed *Absolute*. No Decree of God is *Conditional*, tho God may decree a *Condition*. It were derogatory to the Perfection of God, for His *Decree*, to depend on any *Condition*; tho' the Things Decreed, may in the Execution thereof, do so. The Decree of *Election* is not, *That if we will Believe we shall be Saved*, but it is, *That we shall be Saved, and that in order to it we shall believe.* So *Absolute* our *Election*. And how *Gratuitous*! Altogether *Free*. The Great God is *Blessed* for ever in and of Himself. He has no *Need* of *Us*. He was under no *Necessity* to *Chuse* any of us unto Eternal Blessedness. If He would chuse *any*, He was under no *Necessity* to pitch upon *Such* or *Such*. Make thy Reflection, O *Chosen Vessel*. 'Oh! why am I a '*Chosen Vessel of Mercy*, and not a *Vessel of Wrath*! 'Why would God set His Love upon *me*, rather 'than upon another! *Lord, Thou Lovest, Because thou Lovest*! Be Satisfied, O my Soul, Be Satisfied, in the uncontroleable, the unaccountable '*Will of God*, as the only *Cause* of His *Chusing* me 'for His own.

Secondly; Will you not Admire, O *Chosen of God*, Admire the *Eternity* from which He has *Chosen* you, the *Eternity* to which he has *Chosen* you.

Look *Backwards*. When was it that our God first made His *Choice* of us? We read, Eph. 1. 4.

He

He has chosen us before the Foundation of the World. Then, it was before the very First Dawn of *Time*; For, *Time* is but the *Duration of the World.* And thus, we are told, That God has a *Gracious Purpose concerning us, before the World began.* A Ridiculous Absurdity it is, to imagine, That a Man is not *Elected*, until God has waited all the Time of a Mans Life, to see whether he will *Persevere* in a Course of Well-doing, or no. Far from it! *Before the Mountains were settled, while God had not yet made the Earth, nor the Highest part of the Dust of the World,* Even then were we *Chosen* of God. How does the *Ancient of Dayes* comfort us! Jer. 31. 3. *I have Loved thee with an Everlasting Love.* Think, O most undeserving Object of *Love*: 'When did the 'Lord *Begin* to Think of bestowing His *Love* 'and His *Life* upon me! Truly, His Thoughts 'of *Love* to me never did *Begin*; but they have 'been *from Everlasting*; and *Ever of Old*; Tho' 'I am one of the *poorest* and *vilest*, and most 'Worthless Things in the World, yet my God 'has been *Thinking upon me*, and had His Kind 'purposes concerning me, infinitely before the 'Foundation of the World.

Look *Forwards.* Will the Lord Repent of His *Choice*? Never; Never. 'Tis unalterable. We read, 1 Sam. 15. 29. *He is not a man, that he should Repent.* The *Choice* made of us, 'tis an Act of Him, whose Name is, *I am that I am*; and, *The God who changes not.* There is nothing wanting in

in His *Wisdom*, or His *Power*; What can there be to Dispose Him to a *Change*? He abides firm to His Intentions. *The purpose of the Lord shall Stand*, and, *I will do all my pleasure, saith the Lord.* We have such Tidings from Heaven to fortify us; Rom. 8. 39. *Nothing shall be able to Separate us from the Love of God.* If *Elected*, then how *Established*? The Earth may be Removed, Mountains may be overturned, the Pillars of Heaven may tremble; but our Hope of Heaven is laid on a *Foundation that cannot be Shaken*! Think, O Son of well-founded *Hope*: 'The God who is 'Resolved, That He will surely do me Good, 'will never alter His Resolution. I am a poor, 'feeble, fickle creature; & I should soon *Cast off* 'God, if I were left unto my self; But He has 'purposed that He will not *Cast off me*; and 'therefore He will not Leave me unto my self. 'I shall be *kept by the mighty power of God, thro' Faith unto Salvation.*

II. We must proceed now to Observe; *That there is an Eternal* **Covenant of Redemption**, *wherein God the Father Gave His Chosen People, unto our Lord-Redeemer, for Him to bring us unto Eternal Blessedness.* The *Chosen* of God, are such as the *Father* has *Given* unto our Lord Jesus Christ. We read, Eph. 1. 4. *He has Chosen us in Him.* Our LORD Himself is the *First Chosen*, and the *Head* of all the *Chosen*; and all the *Chosen* are committed into His Glorious *Hands*.

Let

Let us take in the Evangelical *Idea* of the Matter.

First; In the Eternal *Election* of God, it is Decreed, That Such and Such, [*The Persons are Determined, and the Number of those Persons is with God!*] They are to be *Heirs of God*, and *Joint-Heirs* with His *Messiah*, in the Eternal Blessedness. But the Decree also Permitted these Heirs of *Life*, to *Fall* into wretched circumstances, that should render it Necessary for the *Messiah* to take upon Him, the Character of a REDEEMER for them. Wherefore, in the Eternal *Election* of God, the *Son* of God was *Ordained* the *Redeemer* of His *Chosen*, and *Appointed* to do all that was to be done in the *Redemption* that must bring us, to the Eternal Blessedness. But now, the Son of God, was wholly *Free*, about His own coming into the *Decree* of a *Redeemer*; He most *Freely* came into it; It was with his *Free*, and Fair and Full consent; It was without any *Compulsion* that He undertook the *Redemption* of Man. Hence it is, that the Transaction between God the Father, and our Lord-Redeemer, in the *Decree* for the *Redemption* of Man, is most fitly represented in the Form of a *Covenant*; which we call, **The Covenant of Redemption.** With an Eye to this wonderful Transaction, we find that passage in our *Lively Oracles*; Psal. 89. 3. *I have made a Covenant with my chosen, I have Sworn unto David my Servant.*

It is very Surprising to find, in the Writings

of the ancient *Jews* themſelves, a confeſſion of this *Myſtery*. A Book of theirs, called *Peſikta*, recites this, as a *Dialogue* between the *Almighty* and the *Meſſiah*.

'GOD, beginning to make a *Covenant* with the *Meſſiah*, Spake thus to Him.

"They whoſe Sins are unknown to thee, "would impoſe a Yoke of Iron upon thee, by "which they will make thee, like to a Young "Heifer, almoſt Blind with Labour, and they will "deſtroy thee; Becauſe of their Iniquity, thy "Tongue ſhall cleave unto the Roof of thy "Mouth. Art thou willing to ſuffer all this?

'The *Meſſiah* anſwered;

"It may be, theſe Pains and Afflictions, ſhall "endure but for a Short time.

"GOD.] I am Reſolved, thou ſhalt Suffer "it for a whole Week of Years; But if thou "wilt not Conſent unto it, I will not Impoſe "theſe Sufferings upon thee.

"MESSIAH.] I willingly Submit to it, on "Condition that no Iſraelite Periſh, but that "they ſhall all be Saved; thoſe that are born "after my Time, and thoſe that are already "Dead, ſince Adam.

O ye Modern *Jews*, that cannot bear to hear of a *Suffering Meſſiah*, what can you ſay to this Quotation?

To go on; In this **Covenant of Redemption**, the Great GOD commits the care of His Choſen, unto the Charge of our Lord-Redeemer.

'Tis

'Tis becauſe of this *Covenant*, that our Lord could ſay; Joh. 17. 2. *Thou haſt given Him Power over all Fleſh, that He ſhould give Eternal Life unto as many as thou haſt given Him.* God the *Father* then propounded unto the *Son*; 'There are ſuch 'and ſuch, whom I *Chuſe*, to be brought unto a 'Glorious and Intimate *Communion* with thee, in 'thy *Bleſſedneſs*. I put theſe my *Choſen* into thy 'Hands, for thee to *Redeem* them out of all the 'Wretchedneſs, from whence they muſt be '*Raiſed*, before they can come to that *Bleſſedneſs*. 'Do Thou, O *Mine Elect, in whom my Soul de-'lights*, Do Thou undertake the Work of a *Re-'deemer*, for theſe my *Choſen*; I will do all that 'belongs to Me, for thy *Encouragement* in this 'Excellent Undertaking. [See, Pſal. 40. 8. and, Iſa. 42. 1, 4. and, Iſa. 49. 6, 8. and, Iſa. 53. 10, 12. and, Tit. 1. 2, 3. and, Heb. 12. 2. *The Joy ſet before Him.*]

Our Lord-Redeemer then Accepted the *Charge* thus Committed unto Him. He took the very *Names* of thoſe, for whom He would become an *Atonement* and an *Advocate*. He Promiſed unto His Eternal *Father*, That He would not only become a *Man*, but alſo be *Born of a Woman*, and be *Made under the Law*, and *Appear in the Form of a Servant*, and become *Obedient unto the Death of the Croſs*, and thoroughly diſcharge the part of a *Surety* for His *Choſen*, and *Save them unto the uttermoſt*. [See, Heb. 10. 5, 7. and, Joh. 14. 31.]

Hence it is, That the *Choſen* of God, even

while they are yet in their Sins, are called, Joh. 10. 16. *The Sheep of the Lord Jesus Christ.* Yea, He vouchsafes to call them; Heb. 2. 13. *The Children which God has given me.*

Finally. There is a *Special Intent* in the Heart of God, and of our Lord Redeemer, that they who are *Chosen* by God, and *Given* to the Lord-Redeemer, shall have a *Distinguished* and *Peculiar* Share in His *Redemption.* Our Lord-Redeemer has Engaged, and Obeyed, and Suffered, with a *Distinguishing* and a *Peculiar Eye*, to those whom the *Father has Given unto Him.* The *Vertue* and *Success*, of our Lords Engagement in the Work of *Redemption*, depends not meerly upon the *Uncertainties*, of what Respect the *Free-Will* of Man, may *happen* in Time to show unto it. For so, it might *happen*, That *no man* at all should ever be the better for that *Redemption*: which must by no means be imagined! Our Lord, in the work of *Redemption*, has bought *Faith* for Some; He has bought this *Favour* for some, *That they shall by Faith be brought actually to Enjoy the Benefits of His Redemption.* Oh! Let none of the *Faithful* be so Ungrateful, as to say, *My Faith is a Grace, which the Blood of my Redeemer never bought for me!* If *this Grace* be *Bought* for any; the Grace, to Receive, and by Receiving to Enjoy, the *Redemption* of the Lord Jesus Christ; Then it must be *Bought* for a *Special Number*, who are known unto the Lord. Surely, The Great God never so fully *Intended* the *Redemption* of our Lord Jesus Christ,

for thoſe, who He from Eternity *Fore-knew*, would never come to partake in the Advantage of it, as for thoſe whom, *He Gave to the Lord-Redeemer*. Never ſay, Sirs, Never ſay, That *Peter* was no more beholden to his *Lord-Redeemer*, than *Judas*!

Well; But, my Hearers, Let us again make a Pauſe. We have before us a *Truth*, with which we are Singularly Illuminated: You ſhall ſee, what Incomparable *Good*, what *Honey of the Rock*, will preſently be Dropping from it.

§. We will Enquire, firſt; *Whether a Man may come to know, that he is from all Eternity in the Covenant of Redemption given by God the Father to our Lord-Redeemer?*

Yes; He may. And you that are now before the Lord, may immediately come to know, That God has *Given* you unto the Lord Jeſus Chriſt. You may know it by this Unqueſtionable Symptom. *Do you give your ſelves unto the Lord* JESUS CHRIST? One whom the *Father had given* to our Lord, came to *Know* it, by his being Able to Say; 2 Tim. 1. 12. *I know whom I have believed, and I am perſwaded that He is able to keep that which I have Committed unto Him.* I will Say; Do you *know*, that you have ſo *Believed* the Lord JESUS CHRIST, as to *Commit your ſelves* unto Him? The Lord-Redeemer ſays, *My Son, Give me thy Heart.* Is this now your Anſwer to the Lord-Redeemer? *Lord, I would fain Give thee my Heart!*

Oh! Give me the Grace to give thee my Heart, and my All! Diſtreſſed Soul; Doſt thou *Give* up thy ſelf unto the Conduct of the Lord JESUS CHRIST, as thy *Shepherd*, thy *Great Shepherd*, and thy *Good Shepherd*, wiſhing to be led by Him in the *Pathes of Righteouſneſs?* Doſt thou *Give up* thy ſelf unto Him, with that Supplication, that Expectation; *Lord, I am thine; Save me!* It is then beyond all Queſtion, That God from all Eternity has *Given* thee to thy *Lord-Redeemer*: *Thy Name* is in the Liſt of thoſe, for whom He did become a *Lord-Redeemer*.

Or, We will ſo expreſs it. If a Man come into the *Covenant of Grace*, he may be ſure, that he is in the *Covenant of Redemption*. There is a *Covenant of Grace*, wherein the Great GOD offers to be *Our God*. All the *Sure Mercies* of our *Lovely* JESUS are offered unto us, in this *Everlaſting Covenant*. Have you Really and Heartily come into this *Covenant?* Have you Embraced God the *Father*, as your *Father*; God the *Son*, as your *Saviour*; God the *Spirit*, as your *Leader?* And have you Reſolved, That you will with His Help *Live* to Him, and *Walk* with Him, to the End of your Lives? Is this your wiſh: *O Great God, be thou my God; O my God, make me thy Servant according to thy Covenant.* We read, Ezek. 16. 8. *I Entred into Covenant with thee, ſaith the Lord God, and thou becameſt Mine.* This I will ſay; The *Covenant of Redemption* did firſt make us *the Lords*; if in the *Covenant of Grace* we are become *the Lords*.

§. But

§. But we will next Enquire; *Whether there be no Special Duties, wherein they that know themselves Given to the Lord-Redeemer in the Covenant of Redemption, should be thereby drawn to Glorify God?*

Many *Duties*, many *Duties*, become now incumbent on you, O you whom the Lord has thus wonderfully comforted.

Methinks, The first of them should be, To *Wonder* at the Goodness of God unto us, and even unto us who are *Sinners of the Gentiles*, that we are admitted into the *Knowledge* of the most Glorious Transaction that ever was. We have an Admission to an Acquaintance, with that Secret and Glorious Transaction, *The Covenant of Redemption*. We have Learnt the very Words, as I may say, of the Consultation that Passed between God the *Father* and the *Son*, at the *Council-Table* of Heaven, when there was none else present, but that Principal *Secretary of State*, the Holy *Spirit* of God, who has Revealed it. The *Fifty Third* Chapter of *Isaiah*, has a Copy of them. Oh! Wondrous *Condescension* of Him, who *Humbles Himself to behold the things that are done in Heaven*, to tell us, pittiful Worms upon the Earth, what *He Himself did in Heaven* from all Eternity! Will any *Protestant* call that, *A Fiction*, which is indeed the very Marrow and Substance of the *Glorious Gospel of the Blessed God*; the very *Fountain* of all our *Eternal Blessedness*! O Sinful Ingratitude, unto Him, that has even *Lifted us up to Heaven*, by communicating unto us, these *Deep things of the Spirit of God!*

But then, there Enſues another point of *Practice* for us, which is indeed the *Sum* of all *Practical Chriſtianity*: Tis that; Heb. 12. 2. *Looking unto* JESUS. Whither ſhall we now Look for every thing, but unto Him, unto whom the *Father* has *Given* us, that He may *Give* all unto us; that is to ſay, Our Lord JESUS CHRIST. This, This muſt be the continual Sentiment of our Minds; 'If ever I come to *Eternal Bleſſedneſs*, it is my 'Lord-*Redeemer* that muſt bring me to it; Why 'has God the *Father given* me to the *Lord-Redeemer*? Tis becauſe my *Lord-Redeemer* is to do 'all for me. *Unto thee then*, O *Lord-Redeemer*, *I* 'Look for all.

III. What remains is; *That all that are from Eternity Choſen by God, and given to the Lord-Redeemer, ſhall in due Time come unto Him.*

This is a Link in the *Golden Chain of Salvation*; Rom. 8. 30. *Whom He did Predeſtinate, them He alſo called.* It is a *Chain* that ſhall never be broken: It lies not at the Arbitrary *Determination* of a Sinners *Free-Will*, whether it ſhall be broken or no. God will ſo move by His Powerful *Grace* upon the *Will*, of ſuch as are *Choſen* for Himſelf, and *Given* to His Chriſt, that it ſhall not be broken. Tho' we do not know the *Way of the Spirit*, in this illuſtrious part of the *Divine Providence* over the World, nor *After what manner*, the God who *forms the Spirit of Man within him*, does Effectually move His People by His *Verticordious Influences*, and yet

not

not Extinguiſh or Overwhelm the *Free-Will* of the *Rational Creature*: Yet this we know, The *Determination* of this point, *Who Will*, and, *Who Will not*, be brought unto the *Faith of Gods Elect*, is not left unto ſuch a *Contingency*, as what the *Free-Will* of a Fallen and Corrupt *Man*, only addreſs'd with a *Moral Swaſion*, ſhall pleaſe to do concerning it. The *God of all Grace*, will with his own *Peculiar Influences*, infallibly bring about the *Effectual Vocation*, of all thoſe whom He has *Choſen* for Himſelf, and *Given* to His Chriſt; and, what tho' the *Manner* of His *Working* upon the Minds of His People, be not fully to be *Comprehended*? It is no little part of the *Homage*, which we owe unto the Glorious GOD, Humbly to admire and adore His Conduct, and acknowledge it *Incomprehenſible*!

But in this *Wilderneſs* I find *Giants* to be Encountred with.

There is a very Numerous party of men, in the World, who hold no *Grace* neceſſary to bring a Sinner into a State of Salvation, but only that which they call *Moral Grace*, or, *Moral Swaſion*; and which amounts to no more than a *Rational Propoſal* of our Duty, *To turn from Sin to God in Chriſt*, with *Reaſonable Conſiderations*, to Excite men unto the doing of this their Duty. *They Deny*, any *purpoſe of Mercy* in God, for any, but what may be obliged by a *Fore-ſight* of the *Good Uſe*, which a Sinner may make of his own *Free-will*. *They Deny*, all Gracious *Qualities*, created

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in the Heart, or *Will* of a Repenting Sinner by the Spirit of God, and reject the Notion of *Infused Habits*. *They Deny*, all such Sanctifying Operations of the Almighty *Spirit*, on the *Will* of a Sinner, as will or can *Certainly* incline it to act, or incline it any more *to act*, than *not to act*. All that they will allow *Grace* to do, is to *Propose* unto the *Will*, and leave the *Will Indifferent*, and leave it wholly unto the *Determination* of the *Free-Will* in the Sinner, whether the Proposal shall have any Effect or no. Tis no *Special Grace*, which they allow; there is in it, no more done by the *Spirit of Faith*, for them that are *Saved*, than for them that are *Damned*. In the mean time, they ascribe such a Vast Power unto the *Will* of Sinful Man, that they Expresly assert, *The Will of man cannot be determined unto its Acts by any Irresistible motion*, [Ne ab ipso Deo quidem!] *no, not from the Great God Himself*. They maintain, That when all the *Works of Grace* in order to the Conversion of a Sinner are past upon the *Will*, it still remains in the *Free Power* of the *Will*, to Convert, or not Convert it self. The Lord shall not have *His Will*; the *Predestination* of GOD, and the *Undertaking* of CHRIST, and the *Application* of the SPIRIT; shall all come to nothing, if the *Will* of Sinful Man, will please to Resist it all; The Great GOD can *do nothing* to overcome the *Resistance*! Thus is there an *Idol* Set up, which has more *People*, and *Nations*, and *Languages*, falling down before it, than there did

before

before that in the Plain of *Dura* of old. What if the Diſpoſition of a *carnal Mind*, ſo generally, to Dethrone the *Grace* of *God*, and Set up the *Will* of *Man* in the Throne of God, ſhould be found, but a *Refined Idolatry* after all?

It is of Great Conſequence to the Intereſts of our Holy Religion, that we ſhould ſet before you the *Dangerous Tendency* of theſe Opinions.

And, firſt, Can it be any other than a thing full of *Danger* unto the Souls of Men, to be ſo Inſenſible of the *Wounds* which *Original Sin* has given unto all the *Faculties* of our *Souls*, and particularly unto our *Wills*? While men ſay, [as the Succeſſors of the ancient *Enemies of Grace*, do expreſsly ſay, and therein indeed *wax worſe and worſe than* the Old *Pelagians*,] *That no immediate Operation of the Spirit upon the Mind or Will, is needful for any one, that he may believe*: they proclame, that they have little Senſe of any *Corruption* in the *Will* of Sinful Man. If the *Will* of a *Sinner*, needs nothing but the Setting of an *Object* before it, wherein is it more Corrupt or Feeble, than the *Will* of an *Angel*? Certainly, very Defective is that *Repentance*, in which the *Corruption* of the *Will*, is no more Conſidered!

Theſe men ſay, That the *Preaching of the Goſpel is granted moſtly unto thoſe whoſe Vertues deſerve it*; and all *other Grace* is granted ſtill unto the *worthy Hearers of the Goſpel*. Any good Act which a man did of himſelf, on the account whereof *Grace* is vouchſafed, was counted *Merit*, in the Senſe of

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the *Primitive Church*, who branded all pretence to it, with an *Anathematizing* Deteſtation. According to theſe men, all *Grace* is given according to *Merit*. Wretched Inconſiſtency! Sirs, If it be of *Merit*, it is no more of *Grace*? According to them, The Great God can from all Eternity Chuſe none, but thoſe, who He foreſees, that by the Good Uſe of their *Free-Will* they will *Merit* the *Election of Grace*. Yea, All the Promiſes in the *Covenant of Grace* alſo, are Suſpended on a Condition, of ſomething to be performed by the Power of our *Free-Will*, aſſiſted by no *Grace* at all but only a *Perſwaſion*, or *Propoſal*, which does nothing to Enable it. And how deſtructive will ſuch a Proud conceit of our own *Merit* be, unto that *Humility*, which is the peculiar Spirit and Glory of *Chriſtianity*!

He that only *Adviſes* another to do a thing, *does not* the Thing himſelf, but *Expects* it from *Another*. So then, the Sinner does, according to theſe Opinions, *Convert himſelf*, and *Quicken himſelf*! O Converts, Be not ſo Unthankful, as to ſay concerning your own *Converſion*, *Tis owing to my ſelf! I am no more beholden to the Grace of God, than they that are yet in their Sins!* Tis to be feared, You are yet *Unholy*, if ſo *Unthankful*. The True Strain of *Chriſtianity*, was long ago dictated unto us; *Not unto us, O Lord, Not unto us; But unto thy Name give all the Glory!* The Church in its *Childhood* was *trained up* in this way; Now we are *Old*, Let us *not*, Let us *never depart from it*.

Indeed,

Indeed, for a man to be in a meer *Indifferency*, whether to *Believe* on a Glorious Christ, or not, is to be in a *Wicked posture*. If the uttermost that the *Grace of God* has to do, for the *Will* of the Sinner, is to make it and leave it *Indifferent* in this Grand point,---Oh! do not so Reproach the *Grace*, whereof all Heaven is fill'd with Eternal Adorations!

What? Shall the *Image* of God in the *Will* of man, want no *Reparation*? Man, Thy *Will* must be the *Chief Receptacle* of that Lovely *Image*. But at present, it is *Desperately Wicked*. Why should men render a work of *Regeneration* so needless? 'Tis, *The One thing that is Needful*. Doubtless, the Doctrine of *Regeneration* comes to be so much *Neglected*, and then more than so, *Denied*, and at length more than so, *Derided*, from the prevailing of these *Horrible Opinions* in our Dayes.

These Opinions lead men to take up with a very *common work* upon their Souls; with such *a Conversion* as may be accomplished meerly by the *Rational proposals* of the Gospel. Alas, if men look after *no more*, their *Souls* are in wonderful *Hazard*. Sirs, As you love your *Souls*, beware of such *Hazardous* and *Venemous* Errors! These men slander us, when they say, we do not Preach *Morality*. But we also Preach, That you must not be satisfied with *meer Morality*. We say, By *Supernatural Grace*, the *Tree* must first be made *Good*, or else there will be no *Good Fruits* upon it.

Shall the Children of God say, That *God* had

no more Thoughts of *Love* to *them* from Eternity, than to thoſe that are under His Everlaſting *Hatred*? That *Chriſt* purchaſed no more for *them*, than for thoſe that are gone to the *Place of Dragons*? That the *Spirit* has done no more, to bring them unto Holineſs and Happineſs, than for thoſe that *wallow* for ever in their Filthineſs? Oh! do not ſo go to ſtifle your *Love* to God! The *Tranſcendent Love*, which you owe to God! Nor take ſuch a way to render your ſelves *Lovers of your ſelves more than Lovers of God*! Abhor thoſe Opinions which will put by your *Praiſes* to God, for the Greateſt of His Mercies; the *Praiſes* wherewith God is to be moſt of all Glorified for Eternal Ages! Tell us, Oye Adverſaries of *Grace*, and of Chriſtian *Gratitude*; According to *you*, what has God done more for *Simon Peter*, than for *Simon Magus*? What more for *John* than for *Judas*? What more for *Paul* the Apoſtle, than for *Alexander* the Copperſmith?

What will become of our *Faith* in God, about thoſe concerns, wherein the *Wills* of men, are concerned? If men are the Maſters of their own *Wills*? If God may not *Determine* the *Wills* of men, without *Deſtroying* the *Nature*, the *Freedom*, of them? Why ſhould we thus render it *unneceſſary*, yea, *unreaſonable*, to *Pray* for our ſelves, or others. What? Shall we not *Ask* of the *God of all Grace*, that He would *Convert* us? That He would *Incline our Wills* to the Things that are

Holy;

Holy, and *Juſt*, and *Good*? That He would *Effectually* bring Home to Himſelf, all thoſe that are about us? If it be in our own *power*, why do we put it into our *Prayer*? If it be not *God*, who does this for us, by His *Grace*, but we do it for our ſelves, why do we go to *God* for it? Whenever theſe people *Pray*, That their own, or other *wills* may be *Subdued* unto that which is *Right*, their *Prayers* contradict their *Principles*. Let none of our Hearers Entertain *Principles*, that have ſuch a Tendency, to confound their *Prayers*.

They are *Principles* which Rob the Great God of the *Glory* which is for ever due unto Him. We *Thunderſtrike* them, we *Annihilate* them, if we do but inſiſt on that Holy Demand; *Give unto the Lord the Glory due unto His Name*. What will become of the *Divine Præſcience*? If, as they ſay, All turns upon the *Free-will* of man, and no Act of God can *Aſcertain* what is to be done by the *will* of man, without Aboliſhing the very *Nature* of it, how can the Eternal God *Certainly Foreknow* from all Eternity, thoſe things which are of the greateſt conſequence! and which are left unto the *Determination* of our *Will*? To know that as *Certain*, which God has not *made Certain*, is not to *Know*, but to *Err*. Where is the *Divine Faithfulneſs*? If there be no *Certainty*, That the things foretold in the Word of God ſhall be Fulfill'd? What *Certainty* can there be of their *Fulfilment*, if it be *Uncertain* what the *Will* of

man

man may do? Tis *Uncertain*, if it be not *Determin'd* by God. What an Eclipse is there brought on the *Mercy* of God, if there be no *Certain Object* fixed for the *Mercy*? If it be a *Mercy* only unto *Vertues*, and not unto *Persons*? If it be a *Mercy*, that has not *Ensured* the Salvation of any one man upon Earth? They tell us, That we *straiten* the *Mercy* of God; tho' we show a vast Number of *Subjects* upon which it infallibly operates. The *Universal Mercy* which they talk of, has not *Secured* the Salvation of any one person in the World. And it is a *Mercy*, which cannot express it self, but where it finds a *Merit* or a *Motive* in the Creature. A *Mercy* without *Grace*! O *Mercy*! How art thou *Disgraced*!

What an *Abridgment* is there come upon the *Dominion* of God, if the *Will* of man cannot be Ruled by him? Why should we so rise up against the *Government* of God, as to maintain, that our *Will* must not be Touch'd, but be such an Exempted, and *Self-Governing* thing, that a Touch from God must violate it? Yea, What a *Limitation* do we go to put upon *Omnipotency*?

By these *Principles* the *Redemption* of a Glorious CHRIST, has unsufferable Indignities cast upon it. Upon *them*, No Regenerate person may say, 'My Lord Jesus Christ has purchased for me, that Faith, that Repentance, that Holiness, which are the greatest Blessings that ever Heaven bestow'd upon me!

Christian,

Christian, Thy Soul upon due Delibration, cannot but abhor the Thoughts of *this*; That when *Spiritual Blessings* have Enriched thee, there should nothing be ascribed unto the *Purchase* of the Lord JESUS CHRIST on that occasion? That such *Spiritual Blessings*, must be no more than meer *Contingencies*! Yea, if it must be, as these would have it, The *Blood* of the Lord JESUS CHRIST hath not *certainly* purchased the Salvation, of *any one* Person in the World. Tho' the *Blood* of the Lord have been offered up, yet, it seems, there is no *certainty*, that any *One* Person shall ever have any Saving Advantage by it. The *Uncertain Will* of Man alone, must have the Honour to *Determine* it.

What an Affront is given by these *Principles*, to the Holy SPIRIT? They allow Him to do nothing for us, but only to dispense unto us a *Common Light*, such as is enjoy'd even by the *Children of Darkness*; And that *Light* so ineffectual, that the *Will* is not *Effectually Inclined* by it. No more for Him to do but this! Oh! Do not so Disparage the *Holy Spirit*, unto whom our Obligations are Infinite!

But there is no End. The mischiefs, *cannot be Numbred*. There is no Enumeration of all the Evils, in these *Crooked Principles*. Yet I must make an End; and I do it, with telling you, That one great Reason, why you are now warned with so much Vehemency against these *Principles*, is, The *Strong Temptation* which they lay before you,

to *Neglect the Great Salvation*, and persist in the course of Sin, which will bring upon you a terrible *Destruction from God*. If *Conversion* be in your *own Power*, you will think, that you may take your *own Time* for it; and that you may go on in a course of Sin, till you may see your *own Time* to break it off. If no *Darkness*, and no *Hardness* can be contracted, but what your own *Will* may shake off at pleasure, and there be no Hazard of a *Peradventure*, whether God may give you *Repentance*, What Encouragement will this give unto Sinful Men, to *go on still in their Trespasses*, till they see themselves likely to breathe no longer among their Fellow-Sinners in the World?

I apprehended it *High Time*, that my Country, should be call'd upon, to watch against the *Growth* of these *Tares*, or I had not now so much insisted on it. We will go on to clear our *Proposition*.

§. Let it be asked, First; *Why shall all that are Chosen by God, and given to Christ, come unto Him?*

Why? Because the *Honour* of God and of *Christ*, make it requisite, that it should be so; and there is nothing to hinder, or to render why it should not be so. Should they that are *Chosen of God*, miss of *Eternal Blessedness*, the Counsels of God would be defeated. Should they that are *Given to Christ*, miss of *Eternal Blessedness*, the Fidelity or Ability of Christ would be blemished. The glorious LORD will never come under such Imputations,

putations. But if men do not *Come* unto the Lord, they cannot but miſs of *Eternal Bleſſedneſs*. Tis a *Faithful Saying*, and worthy to be trembled at; Joh. 3. 36. *He that Believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him.*

Let it be, Next, asked; *How ſhall they that are Choſen by God, and Given to Chriſt, come unto Him?*

How? Their *Coming* to the Lord, is by *Believing* on Him. Our Lord ſayes as much as this comes to; Joh. 6. 35. *He that cometh to me, is he that Believeth on me.* They that are *Choſen of God*, and *Given to Chriſt*, ſhall *come* unto the Lord JESUS CHRIST, as unto their *Prieſt*, their *Prophet*, their *King*; They ſhall *come* unto the Lord JESUS CHRIST, with *Petition* to Him, and with *Dependence* on Him, for His *Precious Benefits*; They ſhall *come* unto Him, with ſuch Diſpoſitions; 'Lord, I Repair to thee, *Lord*, I Rely on thee, 'for *Grace*, for *Glory*, for *Every Good Thing*. I Re'ſolve to *Obey* thee, and Look for that *Eternal* 'Salvation, whereof thou art the *Author*, to as ma'ny as *Obey thee*!

Tis what will come to paſs, moſt Aſſuredly, moſt Undoubtedly.

§. But now there is a DEHORTATION to be managed againſt an Error and a Folly, frequently committed among us. It is a Folly, which we daily ſee Raging among us; it Stabs the Souls of Multitudes. Multitudes *accuſe* the **Predeſtination** of God, as the cauſe of their

Impenitent Unbelief; Or at Leaſt, from this **Predeſtination** they go to *Excuſe* themſelves in their Impenitency. They Argue, [*Argue*, did I ſay? I ſhould rather ſay, They *Cavil*:] at this rate;

'I don't know, Whether I am *Choſen of God*, or 'no. None but the *Elect* ſhall be *Saved*. If I 'am not *Elect*, unto what purpoſe is it for me to 'ſeek to be *Saved*? If I am *Elect*, what need I 'trouble my ſelf? I cannot miſs of being '*Saved*. I don't know, whether I am *Given to* '*Chriſt*, or no. It may be, the *Death of Chriſt* 'was never Deſign'd for me. How can I plead 'the *Death of Chriſt*, when, it may be, I am none 'of thoſe for whom it was Deſign'd. If I periſh, 'how can I help it? It is but what the Lord 'has Ordered.

Theſe are the *Idle Words*, for which men will be greatly Condemned in the *Day of Judgment*; the *Idle Ratiocinations*, which have a Tendency to make men *Idle*, in their Preparations for the *Day of Judgment*.

It would be a Vaſt Benefit unto the Souls of Multitudes, to deſtroy theſe *Idle Ratiocinations*, theſe perverſe Imaginations. I will therefore ſend in among them certain **Maxims of Piety**, which, I hope, will do ſome good Execution upon them.

I. *It would be a very Great Sin, in the Greateſt Sinner among us all, to conclude himſelf a Reprobate.*

We read, Deut. 29. 29. *The Secret things belong unto the Lord, but thoſe things which are Revealed,*

vealed, belong unto us. **Reprobation** is One of the *Secret Things*; You have no Direction to meddle with it. It is not *Revealed*, who is, and who is not, a *Reprobate*. But I am sure, it is *Revealed*, That every One of us ought to *come* unto the Lord JESUS CHRIST, with as much Alacrity, as if we were already Assured, that the Father has *Given* us unto Him. A man may, by the *Sanctification of the Spirit*, and the *Belief of the Truth*, know himself to belong unto the *Election of Grace*. But a man cannot ordinarily by his *Unsanctified Life*, know himself to be a *Reprobate*. Should a Man be never so *Wicked*, it would be a further *Wickedness* in him, to define himself a *Rebrobate*. No; Let the *Chief of Sinners* among us, be Quickened in Seeking and Pressing after *Conversion* to God, from this Consideration. *Sinner*, Thou dost not know, but that there are *Thoughts of Mercy*, yet in the Heart of the Blessed GOD concerning thee. *Many, Many* of the *Elect* of God, have been left unto all the horrid *Abominations*, that have made thy Soul so *Desolate*. But they have after all been brought unto the *Faith of Gods Elect*, and been *Called* and *Justified* and *Sanctified*, and fetch'd away to *Eternal Blessedness*. *Who can tell?* No man alive can tell, but *Thou*, O Black Sinner, O worst in all the Black Tribe of Sinners, *Thou* mayest be One of These.

The *Charms* that I would lay upon my Tempted Neighbours are these; I Pray you, I Charge you, Let not One of you all Pronounce himself

a *Reprobate.* But let every One of you fly away to God in the Lord Jesus Christ; Accept His *Mercy*; Resolve His *Service*; Do it as cheerfully as if it were from Heaven Revealed unto you; *Thy Name, O man, Thy very Name is Written in Heaven.* Oh! Let none be *Deaf*, while we *Charm* never so Truly!

II. *Men do not urge the Decree of God, so Injudiciously, so Impertinently, so Irreverently, in any Inferiour Matters, as they often do in the Matters of their Salvation.*

Ungodly People plead *This*, for their leaving Undone what every man *must Do to be Saved*, They *don't know* what may be the *Decree* of God about their *Salvation.* Sinner, The Lord will not hold thee *Guiltless*, if thou go on thus to Sin against the *Third Commandment.* Will any man in his Wits proceed after this fashion? *I don't know, whether God has Decreed my Life, therefore I will do nothing to preserve my Life.* If men see a Rational, and probable *way* to *get Money*, they Run into that way, without ever making this Demur; *We don't know, whether the Decree of God will allow us to prosper, or no.* I have read of an Eminent Physician; That he had heard of a Gentleman who often made this frothy *Apology* for his notorious careleſsneſs about his Everlasting Intereſts; *If I am Elected, I shall be Saved; If I am not Elected, no care of mine will signify any thing to Save me; why should I imploy my care any further about it?* The Gentleman at length became his Patient,

in

in a Sickneſs that came upon him; when the Phyſician ſaw cauſe to put him off after this manner: *Sir, If it be Decreed, that you ſhall Recover your Health, you ſhall do ſo; but if it be not ſo Decreed, no Counſils, or Methods of mine will recover you; why ſhould I trouble my ſelf any further about you?* This brought the Patient unto a Senſe of his former *Error*; A *Double*, and therefore, an *Happy cure*, was wrought upon him!

You may reſt Satisfied; There is no ſuch *Decree* as This; That the *Elect* ſhall be *Saved*, whether they *Work about their own Salvation*, or no: Or, That the *Elect* may continue *Unconverted*, & Unconcerned about *Eternal Bleſſedneſs*, and yet get Safe unto it, at the Laſt. I ſay, There never was any ſuch *Decree* of the Glorious GOD. No; The *Decree* of the *End*, always includes a *Decree* of the *Meens*. Tho' they are not *Propoſitions*, but *Perſons*, that are the Object of the Divine *Election*; The *Decree* is not meerly, That if men do *come* unto the *Lord Jeſus Chriſt*, they ſhall come unto *Eternal Bleſſedneſs*; but it is *Decreed*, That ſuch & ſuch among the Children of men ſhall come unto *Eternal Bleſſedneſs*, and therefore they ſhall come unto the *Lord Jeſus Chriſt*. Yet theſe always go together; Man, If there be a *Decree*, that thou ſhalt *Enter into Life*, it is alſo *Decreed*, that thou ſhalt part with *Sin*, and cloſe with *Chriſt*, and walk with *God*, and be in an Holy *Agony*, leſt thou fall ſhort of *Entring into Life*.

Act *Reaſonably*, O Children of *Men*; Show your

ſelves Men. The moſt common *Wiſdom* of a *Reaſonable Creature*, crys unto the fooliſh *Diſputers of this World*; Prov. 1. 22. *How long ye ſimple ones, will ye love ſimplicity?*

III. *If any Man continue in his Unreaſonable Rebellion againſt God, his true Reaſon for it, is not what he Pretends, if his Pretence for it, be the Predeſtination of God.*

When a Sinner does an ill Thing, *his Reaſon* for it is, not becauſe he thinks, That God has *Decreed*, he ſhall be left unto ſuch a Thing. He has *no Reaſon* to think ſo. Nor can he dream of Gratifying the *Holy God*, by doing what He has *Forbidden*, becauſe He has yet *Intended* that it ſhall be done. The *True Reaſon* why a man does *Evil*, is that; Pſal. 52. 3. *Thou Loveſt Evil more than Good.* But, Sinner, why doſt thou not *Return* to God? *Thy Reaſon* is not, Becauſe the Lord has *Decreed*, He will not *have Mercy* on thee, nor *abundantly Pardon* thee. Thy *True Reaſon* is, Becauſe the *Wayes of Sin*, are ſo *Pleaſant* unto thee, thou art lothe to leave them. Why doeſt thou not *Believe* on Chriſt? *Thy Reaſon* is not, Becauſe the Lord never ſo *Loved* thee, as to have *Decreed* His Chriſt for thee. Thy *Reaſon* is, Becauſe thy Heart is full of *Prejudice* againſt a Precious Chriſt, and thou art lothe to have Such an One *Rule over thee.* Do not go to make *Predeſtination* an Apology for thy Impiety. The fitteſt words, that I can uſe to batter it, are thoſe; Neh. 6. 8.

There

There are no such things as thou sayest, but thou feignest them out of thine own Heart. Thy *True Reason* for all thy Impiety, is not in *such things as thou sayest*; It is in the Criminal Inclination of thy own Impious Heart unto it. But, what a *Miserable Apology* will this be, O Sinner, what a *Miserable Apology* in the Day of the Lords pleading with thee?

IV. *A* **Reprobation** *by God, Enforces no man to be a Sinner: A* **Damnation** *overtakes no man, but because he is a Sinner.*

What tho' there are some, whom the *Election* of God has *passed by*? Indeed there can be no *Election* except some are *passed by*. We must grant a *Decree* of God, according whereunto He leaves men unto the *Sinfulness* of their own Hearts and Lives, out of which He is under no Obligation to Recover them, & then inflicts upon them the *Woes*, the *Deaths*, which are the due *Wages* of their Sinfulness. But they that are thus *Pass'd by*, and *Left out*, from the *Election* of God, have no *Force* thereby put upon them, to Sin against Him. It is true; They *shall Sin*; but it is because they *will Sin*; their Sin is always *voluntary*; they act *Freely* whenever they *Sin*. It seems, men will Quarrel with God, until they can Reconcile the *Divine Præscience* with *Humane Liberty*. But, vain man, Thy *Heart* is now *Haughty*, and thou dost *Exercise thy self in things too High for thee!* The

Matter

Matter of Fact is moſt certain. 'Tis moſt *Certain*; That the *All-wiſe God*, who *knows all things*, does moſt perfectly *know*, who will be a *Sinner*. 'Tis moſt *Certain*, That the *Sinner* does of his *own Accord* become ſo; God infuſes not any *Sinfulneſs* into him. How can this be? We all ſee, *That* ſo it is. It may be, it would puzzle Angels to tell, *How* it is! *Poor Potſherds of the Earth*, Why will you not Allow your Maker certainly to *Foreknow*, what *Evil* you will do, and what *Good* He will bring out of this *Evil*, without your making Him the *Blameable Cauſe* of all your *Evil*?

When a *Reprobate* comes to be *Damned* at the laſt, it is not *Becauſe* he was a *Reprobate*. No, he is *Damned*, only *Becauſe* he *Sinned*; and *Becauſe* he *Sinned willingly*, he *Sinned heartily*, he Sinned with *Delight*; *Becauſe* he *Loved Death*, and he *Choſe Damnation*. Sinner, Do not keep the *Chains of Death* upon thy Soul, by inſiſting on the Tremendous *Reprobation* of God. Thou ſhalt not be Loſt, if thou doeſt not *Love* thy *Chains*. When thou ſtandeſt before the Judgment-Seat of the Lord JESUS CHRIST, thou ſhalt not be able to ſay, *Lord, I would have come unto thee, but thy Decree fetter'd me, and forced me to neglect thy Great Salvation*. The Glorious JUDGE will cauſe the Sinner to hear that Thunder of His Wrath; *Hoſ.* 13. 9. *Thou haſt deſtroyed thy ſelf*. That the Sinner may be Saved from then being ſo Thunderſtruck, we muſt now ſo call upon him; *Oh! Do thy ſelf no Harm, and the Decree of God will do thee none!*

V.

V. *Salvation by the Blood of the Lord* JESUS CHRIST, *is tendered unto every one of us all; and none of us will miss of Salvation by that Blood, but such as wilfully Refuse it.*

How *Limited* soever the *Efficacy* of our Lords Blood may be, in the *Secret Purpose* of God; This we are sure of; There is in the *Blood* of our Lord Redeemer, such a *Sufficiency*, as to *Cleanse* every one of us all *from all our Sin*, if we come unto it. This we are sure of; We are *Every one* of us all, Invited, and Commanded, and Obliged, to Take the *Blood* of our Lord-Redeemer, and plead it, for our Deliverance from our Sin. Instead of all *Evil-surmising*, whom the *Blood* of our Lord may be *for*, and whom *not*, it is the Duty of *Every one* presently and Thankfully to *Accept* of it. The Invitation unto *Every one* of us all is This; 'Thou art a *Sinner*; A *Sinner* wants a 'Sacrifice; The *Sacrifice* provided for thee, is that 'of a Crucified JESUS. Come, and cast the 'Load of thy Soul, and place the *Hope* of thy 'Soul, on that *Sacrifice*, and plead it with God, 'That thou mayest for the sake thereof be Saved 'from all thy Sins. It may very truly be said, Nothing shall hinder thy Salvation by the *Blood* of the Lord JESUS CHRIST, O Sinner; but thy wilful Refusing of it. Whenever thou dost become really *Willing* to be *Sprinkled* with the *Blood of the Lamb*, and thereby to have all the

Enmity

Enmity between God and thy Soul, taken away; it shall be Done; there shall be Nothing to hinder it. We have a *Commission* to represent the *Blood* of the Lord JESUS CHRIST, under that most agreeable Fygure; Zech. 13. 1. *A Fountain Opened.* Come, O perishng Souls, come every one of you, unto that *Fountain*; Tis in the Gospel *Opened* for you: Tis proclaimed in the Gospel, that you shall be *Welcome* unto it. Let every one of you fall down before the Lord-Redeemer, and sincerely say, 'O Glorious Lord; 'The Benefits of thy precious Blood, I know, 'thou hast offered them unto me. I do therefore at thy offer, and by the Help of thy Spirit, humbly receive thy Blood. Let the Efficacy of it upon me, be not only to Save me from 'thy Wrath, but also to Cleanse me from all 'Filthiness of Flesh and Spirit, and to cure all 'the Maladies of my Soul, I pray thee, I pray 'thee! Do thus; The Consequence will be, *Salvation, Salvation* World without End.

Your Way to the *City of Refuge*, I hope, is a little cleared by these Meditations.

FREE-

FREE-GRACE Exhibited

In the Gracious Offer of the

GOSPEL.

Joh. VI. 37.

Him that Cometh to Me I will in no Wise cast out.

AND *is this Thy Voice*, O our Lord REDEEMER? It is verily so. And the ſweeteſt voice that ever was heard among the Sinful Children of Men. Why do not we *Lift up our Voice*, and weep; and with a weeping *Faith* give that *Echo* to it; *Lord, I come unto thee; I will in no wiſe caſt off thy Favour!*

That ſhort and ſweet Sentence, which we are now taking from the Gracious Lips of our Lord JESUS CHRIST, has been Employ'd by His Almighty Spirit, for the Converſion of many Thouſands. There are *Holy Myriads*, who have upon a *Quickening* from this very Word, *come* unto the Lord JESUS CHRIST, and found Him as Good as His Word. There are Bright

Conſtellations of Saints in the Heavenly World, who were, by this very Call brought Home unto the Lord JESUS CHRIST, and at laſt into that World. Oh! that this *Faithful Saying* may find the ſame *worthy Acceptation* with you, My Hearers, which it has had with Multitudes that have gone before you!

Our Glorious Lord-REDEEMER, having firſt comforted Himſelf under the ſad ſight, which He had in the general, and criminal and obſtinate *Unbelief* of His Hearers; firſt comforted Himſelf with the Aſſurance which He had, *That all His Choſen ſhould come unto Him*: He proceeds unto the comforting of His *Choſen*, who do *Come* unto Him; Comforting of them with an Aſſurance, *That He will make them welcome.*

Shall I obſerve, That the *Firſt* Thing before us, is, The *Duty* of a Sinner? I hope, you take this for granted. Certainly, a *Duty* of greater Importance, a *Duty* of better Conſequence, was never ſet before a *Sinner*. **To come unto the Lord Jeſus Chriſt.** This is the *Duty*, which muſt be done, by every Sinner that will be Saved; the *Duty*, which the Eternal Happineſs or Miſery of us all does moſt of all turn upon.

But we will then Obſerve; That the *Next* Thing is, A *Promiſe* to the Sinner who does this *Duty*. The *Expreſſion* is *Negative*. **I will in no wiſe caſt him out.** In the Original, the *Negative* is Doubled; q. d. *I will not caſt*

him

him out; *No, will I not.* But the *Intention* is *positive.* Yea, there is more in the *Intention* than can be cloathed with any *Expression.* Our LORD will not *Cast us out.* Lord, *What wilt thou then do unto us!* Why, He will *do all that needs to be done,* that we may be brought unto Everlasting Happiness; He will do *beyond all that we can Ask or Think*; He will *Save us unto the uttermost,*

The *Doctrine of God our Saviour* which now calls for our Attention, is This.

Our Great SAVIOUR, will not Reject any Sinner that comes unto Him; No, tho' the Sin of that Sinner be never so great; But He will bestow His Great Salvation, upon all who diligently Seek Him.

My Hearers, What, what is the Turning point, of our Everlasting Blessedness? *Hearken Diligently*; For I am going to tell you.

I. All that would be *Saved,* must *Come unto the* Great SAVIOUR; Yea, all that *shall* be *Saved, will* do so.

This will presently be determined, by but knowing, *What it is to come unto the Lord Jesus Christ.* Who can Interpret it so well, as our LORD Himself? His Interpretation, which is infinitely to be Rely'd upon, was, That a *Coming*

to Him, is a *Belief* in Him. As it was ſaid, *He that cometh to God muſt believe*; ſo we may ſay, *To Believe, is to Come unto our Lord.* Is it indeed ſo? Then ſee what will come of it: We are told by *Truth* it ſelf, Mark 16. 16. *He that Believeth ſhall be Saved; but he that Believeth not, ſhall be Damned.*

We have all the Reaſon imaginable to proceed upon this Action. We will briefly Deſcribe the *Action*, of, *Coming unto the Lord* JESUS CHRIST. And we will Beſeech the God of all Grace, to Diſpoſe and Aſſiſt us all, unto the *Doing* of this *Action*, while we are *Hearing* of it. *O Spirit of Grace, come down upon us, with thy Gracious Influences!*

The Phraſe, *To Come unto the Lord Jeſus Chriſt*, we are ſenſible, it is *Metaphorical*; We are ſenſible, that FAITH is the thing meant in the *Metaphor*: The moſt *Precious Grace* that a Sinner can be inſpired withal!

The Action of a True FAITH, has more than one Reſemblance, in the Oracles of God. It is Reſembled unto the Action of the *Eye*, and called, *A Looking to the Lord*; unto the Action of the *Ear*, and called, *An Hearing, that the Soul may Live*; unto the Action of the *Mouth*, and called, *A Feeding on the Lord*; And unto the Action of the *Hand*, for which it is called, *A Receiving of Him.* Conſider, O Soul, conſider what *Action of the Soul*, can anſwer to every one of theſe Terms; Fall into ſuch a *Full Action*; and

Lift

Lift up thy Cry unto thy Saviour; 'O *Glorious* 'Lord; I Desire to *See* thy Beauties; I desire to 'Hear thy Counsils; I desire to *Feed* and *Feast* on 'thine Excellencies; And I desire to *Take* all 'thy Benefits!

But now, the *Foot* also must afford an Action, by which a Saving FAITH shall be set forth unto us. Tis a **Coming** to the Lord JESUS CHRIST. And many *Motions* of the *Soul* are contained in it. Yea, *Awake my whole Soul, and All that is within me, to do this Noble Action!*

To *Come unto the Lord* JESUS CHRIST, is, with a Lively FAITH to ADDRESS Him, as the CHRIST of God, and *for such Blessings* as are to be Desired and Expected from the CHRIST of God. More Particularly,

First; The *Address* with which our *Faith* must *Come* unto the Lord JESUS CHRIST, is to *Acknowledge Him as the CHRIST of God.* We do not *come* aright unto the Lord JESUS CHRIST if we do not *come* with that Acknowledgment; Joh. 6. 69. *We believe and are sure, That thou art the Christ, the Son of the Living God.* When we *come* to the Lord JESUS CHRIST, it is necessary, that we have some *Knowledge* of His Admirable *Person*; yea, that we Admire Him as a Person *Altogether Lovely.* In *coming* to the Lord JESUS CHRIST, we must Behold Him, as *God and Man in One Person*; we must Behold Him as the Only *Mediator* between God and Man; we must Behold Him, and make that Confession of Him;

Joh. 4. 42. *This is indeed the* CHRIST, *the Saviour of the World*: And that Confeſſion; Act. 4. 12. *There is no other Name given among men, whereby we muſt be Saved*: And that Confeſſion; Heb. 5. 9. *He becomes the Author of Eternal Salvation, unto all them that Obey Him.* We do not *come* unto the Lord JESUS CHRIST, if we do not Confeſs Him to be, The *Son of God* Aſſuming *our Nature*, and with a *Commiſſion* from God becoming *our Saviour*: An *Offering* and a *Sacrifice* to God for us, and now our *Advocate* in the Heavens, and *Sitting at the Right Hand of God* as the *Governour* of the World.

The Language of our Souls, in *coming* to our Lord JESUS CHRIST, muſt be of this Tenour.

'O Glorious JESUS; Thou art the CHRIST, 'the *Son of the Living* GOD. Thou art the *Prieſt*, 'whoſe *Blood cleanſes from all Sin*. Thou art the 'Prophet, who doeſt *Make us Wiſe unto Salvation*. 'Thou art the *King*, who doeſt make us Victori-'ous over the *Powers of Darkneſs*. Thou art the 'Wonder of the *Heavens*, and Worthy to be *the De-'ſire of all Nations* upon Earth. Oh! There is 'None to be Compared with thee! There is no 'Bleſſedneſs comparable to that of an *Intereſt* in 'thee.

Secondly. The *Addreſs* with which our *Faith* muſt come unto the Lord JESUS CHRIST, is to *Deſire* and *Expect* from Him, ſuch *Bleſſings*, as the CHRIST of God beſtows upon His People.

We cannot *come* unto the Lord JESUS CHRIST,

CHRIST, Except we ſee our ſelves *Fallen* from God; *Fallen* and Plunged into horrible Circumſtances; Except we ſee our ſelves utterly *unable* to Recover our ſelves out of our Sinful and Woful Circumſtances. In our *coming* unto the Lord JESUS CHRIST, we muſt have that Anguiſh on our Minds; Rom. 7. 24. *O Wretched One that I am!* Such, even ſuch muſt be our Soliloquies; Theſe muſt be our Thoughts, and our Griefs before the Lord.

'I have *Sinned*, I have *Sinned*! And by *Sin* I am 'now become, how very *Miſerable*! I am De-'prived of the *Favour* of GOD, and of the *Know-'ledge* of GOD, and of the *Image* of GOD. O 'Dreadful Miſeries! I am Expoſed unto the Do-'minion of *Luſt*, and unto the Tyranny of *Satan*, 'and unto an Everlaſting *Baniſhment* from God, 'into *Outer Darkneſs*, among the forlorn *Veſſels 'of Wrath*. O Fearful Miſeries! *O wretched One 'that I am! who ſhall Deliver me!*

Our Lord JESUS CHRIST is our *Deliverer*. Our *Deſign* in *coming* to our Lord JESUS CHRIST, muſt be, to obtain *Deliverance*.

What? May we be ſo *Selfiſh*, as to aim at our own *Salvation* in *coming* to our Lord Jeſus Chriſt? Yes; Tis a Laudable *Selfiſhneſs*. A *Salvation*, that reſcues a Sinner from his *Enmity* to GOD; A *Salvation*, that reſtores a Sinner to the *Enjoyment* of GOD; A *Salvation* whereby GOD ſhall have Revenues of Eternal *Glory* from the Sinner: Oh, be not Afraid of Seeking ſuch a *Salvation*; It will be

no Faulty *Self-seeking*, you may be Satisfyed.

But then, What are the *Blessings* to be sought from our Saviour, in His *Great Salvation*?

When we *come* unto our Lord JESUS CHRIST, He puts this Demand unto us; Matt. 20. 32. *What will ye that I shall do unto you?* We must render a fit Answer to this Demand. Our Answer must be; to this Purpose.

'Glorious REDEEMER; I *come* unto thee 'for *Atonement*. Oh! Let me stand before God 'in thy Spotless and Perfect *Righteousness*! Oh! 'Let thy *Intercession Save me to the Uttermost*!

Our Answer must be more than so; It must have this in it.

'*Lord*, I *come* unto thee for *Instruction*. Oh! 'Guide me in the *Way of Peace*! Oh! cause me 'to know the *Things of my Everlasting Peace*!

And there must be yet more in our Answer; It must go thus far.

'*Lord*, I *come* unto thee for *Government*. Oh! 'Conquer my Rebellious Heart, and Incline me 'to Love and Keep thy *Laws*; Oh! make me a 'Conqueror over all my *Spiritual Adversaries*!

These and such as these Blessings, are we to Propound, in our *coming* unto our Lord.

That our *Address* in our *coming* may not miscarry, there are Two Qualifications of it, that are to be Endeavoured.

First. We may not *Separate* the *Blessings* of our *Saviour*, for which we *come* unto Him. God has *Joyn'd* them; God will not own the Man that

Part

Parts them. We must be for a *whole* CHRIST, and for *Every Article* of the *Salvation* which a CHRIST has to confer upon us. We must be for a CHRIST, that will give us *Repentance* as well as *Remission of Sins*; and for being *Sanctified* as well as *Justified*. We read, Col. 1. 19. *In Him there does all Fulness dwell.* And we must come for *All*, if we would not be put off with *None*. A *Genuine Faith* has many *Errands* upon which it *comes* to the Lord JESUS CHRIST. It is not a *Genuine Faith*, which does *Neglect* any of them, *Despise* any of them. It is not enough, to *come* unto the Lord JESUS CHRIST, only that we may be brought into His *Righteousness*: we must also Ponder on all the *Maladies* of our Souls, and Specify them *All*, and Mention them *All*, and Long for the Relief of them *All*; very Particularly. 'Lord, my Mind is *Ignorant*; Oh, Do thou Enlighten it. My Heart is *Depraved*; Oh, Do thou 'Rectify it. I have a *Slothful* Soul; Oh, Do thou 'make me *Lively*. I have a *Barren* Soul; Oh, Do 'thou make me *Fruitful*. I have a Soul inordinately set upon the *World*; Oh! Do thou make 'me *Heavenly*. It is *Proud*; Extinguish, and Nullify the *Pride* in my Soul. There is great *Impurity* in my Soul; Do thou Purify me, and 'make me *Meet for the Inheritance of the Saints in* 'Light. God will hear this *Cry of the Humble*!

And then, Secondly; When we *come* to our *Saviour* for His *Blessings*, we are both to *Desire* them, and to *Expect* them. Our *Faith* must carry

us to a CHRIST for *Salvation*, on the *Two Wings* of *Prayer*, and of *Hope*. In our *coming* to the Lord JESUS CHRIST, there muſt be a *Petition* to Him for Salvation; ſuch a *Petition* as that; Pſal. 116. 4. *I beſeech thee, O Lord, to deliver my Soul.* And there muſt be a *Dependence* on Him for Salvation; ſuch a *Dependence* as that; Pſal. 25. 2. *O my God, I Truſt in thee.* Firſt, We are to *Beg* of our Lord **Jeſus Chriſt**, That He *would* undertake for us, and *Guide us by Counſil and Bring us to Glory*; And then, we are to *Truſt* in Him, that He *will* do ſo. Firſt we are to *Commit* our ſelves unto our Lord; Saying, 'Lord, *I am Thine, Save* me, 'Lead me, *Rule* me! And then we are to *Compoſe* our ſelves, with ſome Degree of Confidence or Affiance, in the Lord; Saying, 'Return to thy 'Reſt, O *my Soul*, for the Lord will deal bountifully with me!

You now Apprehend, *What* it is, *To come unto the Lord* **Jeſus Chriſt**. Souls, When, when will you come *Experimentially* to Apprehend what it is! Know, for your Excitation;

II. There is a *Great* SALVATION to be beſtow'd upon all who thus *Come unto the Saviour*. Our Lord JESUS CHRIST *Will in no wiſe caſt out thoſe that come unto Him.* He will then *Take* them under His Conduct: But, Oh! Bleſſed Conduct! Oh! Thrice and Four times Bleſſed they that are under ſuch a Conduct! O *Lord, How Great is thy Goodneſs, which thou haſt Laid*

Laid up for them, who put their Trust in thee! Believer, Thy Great SAVIOUR has those Things to Do for thee, which will cause thee to Sing; [Psal. 126. 3.] *The Lord has done Great Things for me, whereof I am Glad!*

What will our Saviour do for them that *Come* unto Him? The Answer in short is, He will do *all that* for which they *Come* unto Him?

SALVATION is *That*, SALVATION is the *End of our Faith.* We are told; Act. 16. 31. *Believe on the Lord JESUS CHRIST, and thou shalt be SAVED.* But all that is Comprehended in that *Salvation*, 'tis inexpressible, 'tis inconceivable! Imagine, if you can, all that is comprehended in that Incomprehensible Catalogue of *Blessings*; 1 Cor. 1. 30. *Wisdom, Righteousness, Holiness, and Redemption.* Believer, These are all *Thine*, from the first moment of thy Believing.

Yet we will make a feeble Essay, to tell something of what our Great SAVIOUR, will do for them, whom He *will not Cast out*, but will *Take in* under the *Shadow of His Wings.*

O *Comers to the Lord*; ADOPTION will be one point of your *Salvation.* We read; Joh. 1. 12. *As many as Received Him, to them He gave power to become the Sons of God.* This, This is the Engagement of our Lord JESUS CHRIST; 'Him that cometh unto me, I will in no wise Leave 'in the sad and black Family of *Satan*; I will 'make him a *Child of God*; an *Heir of God.* I 'will give him a Title to a matchless *Inheritance*;

'He shall be a *Joint-Heir with me*; He shall *Inherit all things*. *My Father* shall be *His Father*; and Bless Him wonderfully!

Another point of your *Salvation* shall be your JUSTIFICATION. We read, Rom. 3. 22. *The Righteousness of God, is by the Faith of Jesus Christ unto all, and upon all them that Believe.* This is the Engagement of our Lord JESUS CHRIST; 'Him *that Cometh unto me, I will in no wise* Leave under the *Wrath of God*. God shall be *Reconciled* unto him. Tho' God has been *Angry* with him, the *Anger* shall be turned away. All Sin shall be *Forgiven* him. He shall stand in the *Favour* of God; be *highly Favoured* of the Lord. He shall have a claim to all the *Blessedness of the Righteous*. I will put my *Righteousness* upon him; A Robe outshining the Splendor of the brightest Angels in Heaven!

Another point of your *Salvation* shall be your SANCTIFICATION. We read, Act. 26. 18. We are *Sanctified by Faith*. There is the Engagement of our Lord JESUS CHRIST: '*Him that cometh unto me, I will in no wise* Leave under the *Power of Sin*. I will make him a *Temple* of God, and *Sin shall not have Dominion* over him. I will knock off the Chains of Hell from his Mind; and *Enlarge his Heart* so that he shall *Run the way of my Commandments*. I will give him a *New Heart*, a *Soft Heart*, a *Clean Heart*; and I will incline his Heart unto all the Things that are *Holy, and Just, and Good*.

This

This is not All. Your *Salvation* must have a Consummation, in *Heavenly Glory*; in the *Riches of the Glory of the Inheritance* reserved for the Saints in another World. We read, Joh. 6. 47. *Verily, Verily, I say unto you, He that Believeth on me, hath Everlasting Life.* Thus does our Lord JESUS CHRIST Engage Himself; '*Him that cometh unto me, I will in no wise cast out*, into the *Outer Darkness*; where the Ungodly shall be for ever Exiled from God. No; At the close of his *Earthly Pilgrimage* I will take his Immortal Spirit into an *Heavenly Paradise*, where it shall be Cloathed with *Garments of Light*. At the Last Day, I will Restore his *Body* to his *Spirit*, no longer subject unto *Corruption*; and I will take him into the *Holy City*, where he shall be *Filled with all the Fulness of God* for ever and ever.

And are they such Things as these, that our Saviour will do for them that *Come* unto Him? Verily, They are. Oh! Great *Salvation*! Oh! Saviour, Oh! Saviour; Before whom the greatest that ever was, must vanish as a *Shadow*! Why do we not All immediately *Come* unto Him!

It may be, our extream *Sinfulness* and Wickedness, and Filthiness, and Unworthiness is our Discouragement. Indeed, we all have cause humbly to Declare with him; Luk. 7. 7. *Lord, I do not think my self worthy to come unto thee.* Nevertheless we have before us a marvellous Consolation.

III. Our

III. Our Great SAVIOUR will not *Reject* any *Sinner*, that *Comes unto Him*; no, *tho' the Sin of that Sinner be never so Great.* He has given His Word; Be he who, or what he will, *I will in no wise cast him out.* *Sinner*, Let not thy *Sinfulness* discourage thee, from *Coming* to thy *Saviour*!

I will first, Argue thus. Did our Lord **Jesus Christ** ever *cast out* any of those, that came unto Him, *in the Days of His Flesh*, for any of His Favours! No, He Received *All*, He Relieved *All*; Yea, it was cast as a Reproach upon Him; Luk. 15. 2. *He receiveth Sinners.* What was this, but a most obliging Intimation, That our Lord **Jesus Christ** will still give a Kind Entertainment unto *All* that *come* unto Him? Come unto thy SAVIOUR, O Soul, so *Blind* as to *see* nothing of the Things which are *Invisible*; O Soul, so *Lame* as to be unable to take a step in the *Way of Holiness*; O Soul, *Grievously Vexed with Devils*, which throw thee into the *Fire* of *Passion*, and into the *Water* of *Company*, and make thee *Cut* and *Wound* thy self among the *Monuments of the Dead.* Come unto thy *Great Saviour*: He will do as Illustrious Things for thee, as any that were done in His *Miracles* of old.

I will go on, and Argue thus. *How is it possible, How is it possible*, for such infinite *Grace* as fills the Heart of the Lord **Jesus Christ**, ever to *Reject* the Sinner that *comes* unto Him? There came unto the Lord a *Great Sinner*, who made a

Trial

Trial of Him; and upon the *Trial* he Publiſhed this Report unto all the World; [1 Tim. 1. 14.] *The Grace of our Lord, Oh! tis Exceeding Abundant!* A Man that has but a Little *Grace*, yet if there be, *Any thing of* CHRIST, in him, he will *caſt out None* that come unto him for Help; he will treat *all* that come unto him, with Compaſſion, with Benignity; he will Help them *all*, and Serve them *all*, and rejoyce to do them all the Good that ever he can, All this *Grace* is but a very Little *Picture*, and Scarce *That*; of what is in our Lord **Jeſus Chriſt.** It is unto *His*, not ſo much as a *Drop* unto the *Ocean*. It was of old ſaid; Joel 2. 13. *Turn unto the Lord your God, for He is Gracious and Merciful and of Great Kindneſs.* And we will now ſay, Come unto the Lord your Saviour, in whom it is that God becomes *your God*, for He is a *Gracious* and a *Merciful* Saviour; None can utter the *Greatneſs* of His *Kindneſs*!

I will not yet ceaſe to Argue; But Oh, Hear, what *I have yet to ſpeak, on the behalf* of our deareſt Saviour; *I will aſcribe* a Peerleſs and Endleſs *Goodneſs* unto Him. Certainly He that *never did* Reject any Sinner that came unto Him, *never will* Reject any Sinner that comes unto Him. Now *this*, this may be aſſerted concerning our Saviour. The *Worſt* **Sinners** in the World have come to Him; Did He ever *caſt out* any of them? No, *in no wiſe*; not One of them all. We read of ſuch as were Emphatically, *Sinners*, among them who came unto our Lord Jeſus Chriſt!

Christ: And what became of them? What, but this, *Their sins, which were many, were Forgiven them.* Yea, The very *Murderers* of our Lord **Jesus Christ** Himself; the Wretches that *with Wicked Hands* Crucified Him and Murdered Him: The Sin of those *Monsters*, was the *Greatest Sin*, that ever was Committed under the Cope of Heaven; The Earth trembled, the Rocks rent; the Sun turn'd black; the whole Frame of Nature was in a Convulsion at it. It may not without Horror be thought upon. And yet! Some of these very Murderers, Repented, and Repairing unto the Lord **Jesus Christ**, obtained the *Remission* of all their Sin. There were horrid Sinners among the *Corinthians*; [1 Cor. 6. 9, 10.] *Fornicators, Idolaters, Adulterers, Effeminate, Sodomites, Theeves, Coveteous, Drunkards, Revilers, Extortioners.* What a **Black List** is here! Can the Bottom of *Hell* show a blacker! Ah! Holy JESUS! wouldest thou not *cast out* such as these, when they *came* unto thee? No; Read on. *Such were some of you; BUT, Ye are Washed; BUT ye are Sanctified; BUT ye are Justified, in the Name of the Lord Jesus, & by the Spirit of our God.* Oh! *Grace! Grace!* that cannot be Parallel'd! Now, we were long ago thus called upon; O *Give Thanks to the God of Heaven, For His Mercy Endureth for ever.* The *Mercy* of our *Saviour*, which of old Received the Greatest Sinners that *came* unto Him, still *Endures*, ever *Endures*; *come* to Him, O Sinner, Thou shall find the Like *Mercy* in Him, that was found in the former Ages. My

My *Quiver* is not yet Empty; The Arguments are not all ſpent; There is another of them now to be ſet before you. The *Invitation* of the Lord **Jeſus Chriſt** unto Sinners to *Come* unto Him, is, *An Univerſal Invitation*. What is the *Goſpel*, but, *An Invitation unto Sinners to Come unto their Saviour?* Now, the *Commiſſion* runs large enough; Mark 16. 15. *Go into all the World, and Preach the Goſpel to every Creature.*---- There is no *Creature* among the Children of men, but, tho' never ſuch a *Sinful Creature*, the moſt Sinful, and Forlorn *Creature* in the World, there is this *Goſpel* to be *Preached* unto him; *Sinner, Believe in the Great Saviour, and thou ſhalt be Saved.* The CALL of our Lord **Jeſus Chriſt**, How *Univerſally* it Extends! *Look unto me and be ye Saved, ALL ye Ends of the Earth*: And, *Ho, EVERY ONE come to the Sure Mercies*: And, *Come unto me ALL ye that Labour and are heavy Laden*: And, *WHOSOEVER WILL, Let him come.* The greateſt Sinner upon Earth may lay hold on ſuch an *Invitation*. Sinner, Why ſhouldeſt thou *Exclude thy ſelf?* The Glorious LORD has not Excluded thee: Thy Name is not Excepted in the *Invitation? What will this Arguing prove?* This; If *Invited*, to *Come*, then ſurely, not *Rejected* when thou ſhalt *come*.

Nor is there yet an End of our Arguments. I will not *Reaſon with unprofitable Talk*, nor, I hope, *with Speeches that will do no Good*. Let no man be ſuch a Prodigy of Impiety and Ingratitude,

tude, as to *Abound in Sin* the more, on the pretence that *Grace may Abound*. But have you not heard of such an amazing thing, as that? Rom. 5. 20. *Where Sin abounded, Grace did much more Abound.* The *Greater* the *Sinner* that comes unto the Lord **Jesus Christ**, the more will the Lord and His *Grace*, be *Glorified* in the *Salvation* of such a Sinner. When a *Great Sinner* comes to be *Saved*, our Lord has a marvellous opportunity, to accomplish the *Great Intent* upon which *any Sinner* is *ever Saved*. The *Glory*, the radiant *Glory* of the Lord, will be display'd in such a *Salvation*, more than on any other Occasion whatsoever. It must be a *Great Salvation* indeed, that shall help such a *Sinner!* It is pleaded; Ps. 25. 11. *For thy Names sake, O Lord, Pardon mine Iniquity; for it is Great.* A *Great Sinner* may make this plea; *Lord, It will be seen, that thy Name is Great, if so Great a Sinner as I, may be Saved from all my Iniquity!* Men and Angels will upon the *Salvation* of such a *Sinner* conspire in Everlasting Doxologies to the Glorious LORD. 'Oh! 'the *Glory* of that *Grace*, that would give a Glo-'rious CHRIST for *such a Sinner!* Oh! the 'Glory of that *Blood*, that would wash away all 'the *Guilt* of *such a Sinner!* Oh! the *Glory* of 'that *Spirit*, who could bring to *Rights*, all that 'was amiss in the Soul of *such a Sinner!* The prospect of such a *Glory* accruing to the Lord, will be an Argument, for the *Salvation* of the *Greatest Sinner*, that shall come unto Him to be Saved.

Saved. And, *Sinner*, I am ſure, thou mayeſt make this an Argument for thee, in thy Supplications to the Lord: *Lord! Where can thy Glorious Grace find a fitter Object for its Precious and Eternal Triumphs, than in ſo great a Sinner!*

I know not how to diſmiſs this Lovely Theme. ---And yet I will now add no more than this upon it. There cannot be *Greater Sinners* on *Earth*, than ſome *were*, who are *now in Heaven*, and Stand there, not only *without Guilt*, but alſo *without Fault, before the Throne of God.* Sinner, Be *thy Sins* never ſo horrible, never ſo horribly Enormous; there are ſome now in *Heaven*, that once were Guilty of the very *ſame Sins.* A *Bloody Robber* had this from our Saviour, *Thou ſhalt be with me in Paradiſe.* And ſhe that was *Rahab the Harlot* is *there* too! There are ſome in *Paradiſe*, who were once, *The Chief of Sinners.* *Paul* was caught up thither; *Paul* is now gone to ſtay there; And yet this *Paul* could ſay, *I was a Blaſphemer, and a Perſecutor, and the Chief of Sinners.* Oh! could we overhear the *Praiſes*, that are the Melody of the *Heavenly World!* One who dy'd amongus, after fifty years rolled away in Wickedneſs, out of which he was Effectually Recovered a few Weeks before he dyed; when his Friends thought him gone, & in a manner Dead, he Revived ſo far, as to Surpriſe them, with theſe Expreſſions; *O my Friends, Heaven rings all over at this! They Wonder at this; A Great and an Old Sinner coming to Heaven! O the Riches of Grace! O Glo-*

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this Free-Grace for ever more! And so he dy'd quite away. Were *Heaven* Open to us, we should overhear Strange Acclamations! One that had been a very *Owen* of *Unchastity*, Crying out; 'Oh! 'Praises to that *Saviour*, that has rescued me from 'the *Fiery Furnace*, and Purified me, Sanctified me, 'brought me to the *Inheritance of the Saints in Light*! Another that had been many a Time, as *Drunk as a Beast*, Crying out; 'Oh! Praises to that *Saviour*, 'that has fetch'd me from among the *Bruits*, and 'first infused the Holy Principles of *Angels* into 'me, and now placed me with His *Angels*, with 'the *Princes of His People*! Another that had Sworn many a *Profane Oath*, and Spoke many a *Lying Word*, Crying out; 'Oh! Praises to that *Saviour*, 'who has kept out of *Hell*, a *Tongue* that had been 'Set on Fire of *Hell*; that will imploy one, who 'once belch'd out the Language of Fiends, to Sing 'Hallelujahs with His *Holy Ones*! Many, many more such *strange Sights* there are to be seen in Heaven. Say, O Encouraged Sinner, say, *Why 'may not I make One of them!*

¶ And now, Upon the Astonishing Encouragement, and, *The Hope set before us*, what shall we do? I had almost said, What *can* we do? But come to an agreeable Resolution?

Resolve, O Perishing Souls, Resolve immediately, *To come unto a Glorious* CHRIST *for His Great Salvation.* Yea, tho' you see your selves to be very *Great Sinners*, and even the *Chief of Sinners*, yet

yet *come* unto Him, who *came into the World*, that He might *Save Sinners*, and even *Such Sinners*, from all their Sins.

It is a Thing that muſt Immediately be Reſolved upon. There is indeed no Room left for any *Deliberation* before you come unto a *Reſolution*.

HE that *Commands* you to *come* unto Him; Oh! who is HE? I am to tell you; HE is the *Son of God*; HE is the *King of Glory*; HE is the Lord of *Angels*! It is HE, to whom all the Creatures in Heaven and Earth yield Obedience. *Lord, All are thy Servants*! Art thou Unreſolved, O Sinner, Whether thou ſhalt yield Obedience to the *Commandment* of ſuch a LORD? Inſtead of thy Saying, *May I Dare to come unto Him?* I will Say, *How doſt thou dare to do any other than come unto Him?*

It has always been beyond all Diſpute, with all that are not with *Madneſs in their Hearts going down unto the Dead*; That, Pſal. 73. 28. *It is Good for me to Draw near unto God*. Certainly, It will be *Good* for you to *come* unto a Great SAVIOUR. But are you Unreſolved, Whether you ſhould come into a *Friendſhip* and a *Fellowſhip* with the Bleſſed GOD? Unreſolved, Whether you ſhould become the *Sons and the Daughters of the Almighty*? Unreſolved, Whether you ſhould Accept a claim to all the *very Great and Precious Promiſes* of the New Covenant? Oh! how can you continue ſo? Tis to continue Unreſolved, Whether you had not beſt ly under the Fearful *Curſe* of God, and have the Dreadful *Wrath* of God abiding on you?

you? But is this possible? Can you continue Unresolved, Whether you shall Chuse your *Portion with Unbelievers*, and Weep and Wail in the *Outer Darkness* of an Eternal Banishment from the Blissful Mansions of the Righteous? Whether you shall Chuse to do the part of *Devils*, and have a part with *Devils*, and be held in the *Chains* of *Endless Darkness* laid upon you? O unaccountable Indifferency! O inexcusable Stupidity!

Briefly; The Doom will pass upon you, from the Mouth of the Lord JESUS CHRIST, either, *Come ye Blessed*; or, *Go, ye Cursed*: This Doom will pass, according to your *Coming* to, or *Keeping* from, the Glorious LORD. Oh! No longer then continue Unresolved; But, as we read; Joh. 11. 28, 29. *She called Mary her Sister secretly, Saying, The Master calleth for thee: Assoon as she heard that, she arose quickly, and came unto Him.* I do here *Openly* declare unto you, *The Saviour calleth you*: Oh! That Now, *Assoon* as you *hear that*, you would *arise quickly, and come unto Him*!

I will bring the Matter to an Issue. *Try, Try*, Whether you cannot with a Quickened Soul, Address your Great SAVIOUR. O Great Sinners, Greatest, Vilest, Saddest of Sinners, Make the *Trial*. *Take with you Words.* You shall have *Words* put into your *Mouths*; *Words* which your most Gracious LORD has Himself Prepared for you; *Words* which if you do with your *Heart* bring before the Lord, He will *receive you graciously*.

Unto your Great SAVIOUR, Let your *First*

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Addreſs be in thoſe Words ; Pſal. 4. 1. *Hear me when I call, and be thou the God of my Righteouſneſs.*

Let your *Next Addreſs* be in thoſe Words ; Pſal. 25. 4. *Shew me thy ways, O Lord, Teach me thy Pathes.*

Let your *Third Addreſs* be in thoſe Words ; Pſal. 119. 133. *Order my ſteps in thy Word, and let not any Iniquity have Dominion over me.*

It is for theſe Intents and Purpoſes, that you are to *come* unto your *Saviour.* And, Believe Him ; He will *caſt out none that ſo come unto Him!*

I may not Conclude the Diſcourſe, without Some Endeavours to deliver the Minds of my Hearers, from ſome *Difficulties*, which I find often Encumbring of them.

One thing that Supplies much *Objection* to them that are Invited by a Great SAVIOUR, to *come* unto Him, is This ;

I cannot come. I am not Able to Believe. Tis not in me to do it of my ſelf. I cannot do it, until the Lord pleaſe to Enable me !

That this *Objection* may not hold any People in their *Impenitency*, there are theſe things to be ſaid upon it.

Firſt. The *Impotency* of a Sinner to do it, muſt not be uſed as any *Apology*, for his *Not coming* to a Saviour. Where is the Seat of this *Impotency ?* Tis in the *Will ;* Tis in a Depraved *Will.* Tis *Willful*, and therefore tis very *Sinful.* When a Sinner ſays, *I cannot come to the Saviour, and own Him for my Saviour ;* the plain Truth is, *He will not come.* So tis charged upon Unbelievers ; Joh. 5. 40. *Ye*

will not come unto me, that ye might have Life. I Pray; What Excuſe is it, for any other Crime, to Say; *My Will ſtands that way!* The moſt Vicious People in the World, have an Excuſe for their not Reforming of their Vices, if the want of a *Will* to do it, may go for one. As little will this Excuſe out *Neglect of the Great Salvation*; to plead, *I have no Will to Look after it!* When the Exhortations are made unto the *Sinner*, to *Come* unto a *Saviour*, and receive *the Unſearcheable Riches of Chriſt*, Why does he not *Come?* What is the Reaſon? Sinner, the *Reaſon!* Speak out plainly; Say, *I will not come unto the Lord! My Mind is no way diſpoſed; my Heart is very much Averſe, unto it!* Oh! *Scandalous Excuſe* for the worſt *Wickedneſs* imaginable! To Say, *I am Wicked, becauſe I am not willing to be otherwiſe!*

I may Venture to Aſſert This; That never any man in the World, could Say, *I am willing to come unto my Saviour, but He does not make me Able to come.* The Sinner does Really *Begin* to Believe on a Glorious CHRIST, if once he do Sincerely *Deſire* to do it, or Deſire that God would Enable Him to do it. *Faith* is actually *Begun*, in the Soul, that is made Sincerely *Willing* to Believe. One Sincerely *Willing* to *come* unto the *Saviour*, had rather be gratified in this Point, than in any Worldly Intereſt; He Prefers a Glorious CHRIST, above all the Things of this World; He Neglects no *Means*, he Omits no *Cryes*, that he may obtain the *Grace* to *Lay Hold* on Him, & on *Eternal Life* in Him. Unbeliever, Thou art *not Willing* to be any other than what thou *art*. And, This, This, will be thy *Condemnation*.

Secondly. This *Impotency* muſt be confeſſed and Bewayled in our *Coming* to our *Saviour*; & our Senſible

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Confession of it, is a *notable step* of our *Coming* unto Him. It is not likely, that the Spirit of Grace will *Enable* us to *Come* unto our Saviour, till we feel and own that we are *Unable* to *Come*. When we become *Sensible* that we are *Unable*, and become *Desirous* to be *Enabled*, then we are indeed *Beginning* to come. When the *Grace* to Believe on a Glorious CHRIST, is to be wrought in a Soul, the *God of all Grace*, will have the Glory of working it. See, O Sinner, That thou art *Justly Damned*, if thou dost not come to thy Saviour. *See* this; and *Say* it before the Lord. But at the same time also humbly say; *Lord, I shall not come to my Saviour, if thy Sovereign Grace do not help me to come!* 'Tis true, Such a Corruption there is upon the *Will* of *Unregenerate Man*, that he *will not come* unto a Glorious CHRIST, but indeed have a greater Enmity to this, than to any one thing in all Religion; till there be an Efficacious and Supernatural Operation of God upon the *Will*, not only to lay *Moral Suasions* before it, but also to infuse a *New Frame* into it, and Effectually Incline it unto the *Faith* whereto it is an Enemy. So far is the Sinner, from an *Ability* to change his own *Will*, and bring it unto the *Faith* of a Glorious CHRIST, that whatever he does from his own meer *Natural Ability*, cannot oblige the God of Heaven, to make a Saving Change upon it. Let us keep to that famous *Tenth Article* of the Church of *England*. 'The Condition of man is such, after the 'Fall, that he cannot turn, nor prepare himself by his 'own Natural Strength, to Faith and Calling upon 'God. Wherefore we have no power to do Good Works 'pleasant and acceptable to God, without the Grace of 'God preventing us, that we may have a Good Will, 'and working with us, when we have that Good Will.

But then, how is this *Good Confession* to be prosecuted? Not now to *Ly down like a Stag in a Net*, with despair

Spair ever to escape the *Fury of the Lord*. No; but from thy *Sinful Grave*, O Sinner, send up thy Sighs unto the Lord. Tho' Lying in the *Belly of Hell*, yet give a *Look* towards the *Holy Temple*. Make that Acknowledgment; Joh. 6. 44. *No man can come, except the Father Draw him.* But then beg it of the *Father*; *Oh! Draw me, Draw me to my Saviour!* Acknowledge that; Eph. 2. 8. *Faith, is not of your selves, 'tis the Gift of God.* But, then, beg it of God; *Oh! Give me, Give me, a true Faith in my Saviour!* Acknowledge that; Phil 2. 13. *It is God, who worketh in you, both to Will and to Do, of His Good pleasure* But then, beg it of God; *Oh! Work in me the Will, and help me to do this thing, to Come unto my Saviour.*

After this *præface* unto it, *Now* come! Now see whether thou canst not, with a *New Life* infused into thee from Heaven, say, *Lord! I come unto thee!*

Another thing, that causes much *Confusion*, to them that are invited by a Great SAVIOUR, to *Come* unto Him, is This.

'Does it not Look like Double Dealing? What Reality can there be, in the Lords bidding all men to 'come unto Him, when He knows He will not help 'them all to do it. If the Lord has not Really purposed, that He will Enable any but His Elect Effectually to come unto Him, what Sincerity can there be 'in His calling them to come?

Sinner, Let none of these *Cavils* retard thy *Coming* to thy *Saviour*. It's a meer piece of *Confusion* to insist upon them. 'Tis Enough, That He calls *Thee* to *Come*, and He will *not cast thee out*, if thou *Come*. Do but *Come*, and thou shalt find He has been most *Sincere* in His *Call* unto thee.

'Tis true; The Lord knows, that *Reprobates* will not *Come* unto Him; And, He knows, that He will

not

not give them a *Will* to *Come*. Yet He Deludes *no man*, when He says to *all* men, *Him that comes unto me I will in no wise cast out*. Where is the *Reprobate*, who can say, *That the Lord has dealt falsely with him?* It must be a man, who *knows* himself to be a *Reprobate*. This *no man* Living does. O man, As 'tis *thy Duty* to come unto thy *Saviour*, so 'tis *thy Duty* to reckon it *probable*, that thou art one whom the Lord intends to *bring* unto *thy Saviour*. To doom thy self a *Reprobate*, would be a Criminal Impiety: *Oh! Do it not!*

Had the *Call* to *come* unto a *Saviour*, been directed unto the *Elect*, exclusive of the *Reprobate*, or been any other than unto *All the Children of men* in general, the *Ends* of the *Call* had utterly been defeated. On the one side; No man would have *Obey'd* the *Call*; For no man can know himself to be one of the *Elect*, until he has *Obey'd* the *Call*. Every Individual man, would have been at a Loss; whether he *might* have *come* unto the *Saviour*, or no. On the other side; The *Reprobate* now Enjoy many *Priviledges*, many *Advantages* by the *Call*. It Restrains them from very much *Disorder*; It proves an Instrument that furnishes them with many *Ornaments*. And, It prevents their passing away their Time, in such a doleful *Desperation*, as would otherwise make very *Devils* of them.

Reprobation is not the Immediate *Cause*, why the *Reprobate* will not *Come* unto the *Saviour*. No; Their own Sinful, Corrupt, Wicked *Nature* is the *Cause*. If God should Lay *Chains* upon a *Sinner*, against his *Will*, and then Bid Him to *Come* unto a *Saviour*, this indeed would look like a *Mockery*. But the *Cause* why a *Sinner* does not *Come* unto a *Saviour*, is not because God will not *Enable* him; 'Tis because he has *Disabled* himself; he has cast himself into the *Snares* of Death, and keeps the *Chains* of Hell upon his own Soul.

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The *Grace* of God that ſhould Reſtore the Depraved *Will* of the *Sinner*, and Quicken him to come unto a *Saviour*, is Convey'd in the *Means of Grace*. The *Reprobate* ſlight thoſe means, and uſe them not. God makes a Tender of His *Grace*. They will not ſo much as *Accept* the Tender; They will not ſo much as *Requeſt* His Help to *Accept* it; They will not,--they never *Do*, what they *can*, towards the *Renovation* of their *Will*; that which, tho' God has not bound Himſelf by promiſe, to *Renew* them, upon their doing of it, yet their doing of it, would render it *moſt highly probable*, that He would with *Saving Influences* look upon them. Such is the *Antipathy* of the Sinner, to Believing on a Glorious CHRIST, that if he had *more ſtrength*, he would ſtill *Do juſt as he does*. And where lies the *Impropriety* of it, if the Great GOD, will *many ways Glorify Himſelf*, by calling upon ſuch a *Sinner*, to *come* unto a *Saviour*? Where Lies the *Diſſimulation*, (as 'tis *Blaſphemed*,) if the Great GOD now declare in the Hearing of ſuch a Sinner, That for men to *Come* unto a *Saviour*, is a thing that will be *Approved* by Him?

In fine; The *Elect* and the *Reprobate* they *Live together* in this World. The *Call* of the Goſpel muſt come to *Both together*. 'Tis for the ſame Reaſon, that when the *Corn* and the *Stones* in the ſame Field, *Ly together*, the *Rain* muſt fall upon *Both together*. God will ſee that the *Call* ſhall be *Efficacious* to the *Elect*; and there ſhall be enough to leave the *Reprobate* Inexcuſable.

Wherefore, *O Sinner, Talk no more exceeding vainly, nor let any more of this Cavilling proceed out of thy mouth.* Try, Strive, Beg, that thou mayſt *Come* unto thy *Saviour*; *Come* to Him, as well as thou *canſt*. It may be, that *He* will help thee to *Come*. Then thy *Labour ſhall not be in vain in the Lord.*

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